

I am very much perturbed by the evident intent on the part of Benderly to divert the most promising students in the Hebrew High School classes to his scheme of training them in his own way, thereby sabotaging the Teachers Institute. If I will be forced into an open break with him I shall have lost faith in the one person whom I have always looked up to as the incarnation of idealism. It may be that he has certainly grown very bitter against everything identified with the Seminary and in general more arbitrary, autocratic and offensive in his manner to anyone he doesn't like. On the other hand, Wise must have allured him into a plan of cooperation to the extent of preparing students for his (Wise's) Institute. I am frank enough to say that I couldn't blame Benderly for wishing to emancipate himself and to draw away the most promising material from the Seminary and the spiritual chaos that it represents. Perhaps I ought to ally myself with Benderly in this effort and accept the bid which he made me some time ago. But how can I? Sooner or later this purpose of his will come to light and once Marshall will be apprised of it, it will be all up with his game. It is deplorable that just as we are about to celebrate the twentieth anniversary of the establishment of the Teachers Institute there should be this cloud overhanging its future.

In a cultural life which functions normally there are three agencies that help to maintain it. 1. Personalities. 2. Institutions (groups, ~~organizations~~ organized about and for purposes representative of the spiritual life) and 3. Philosophies (i.e., evaluations of the purposes with which the spiritual life is identified. Personalities supply the vital creative energy, institutions the element of consolidation of achievement and transmission of that achievement from generation to generation, and philosophies the element of criticism and growth.

Roger Babson experimented recently with radio and newspaper advertising to find out which brings better results. He broadcast an advertisement at a cost of \$3000 and received 16 inquiries. Two days later he printed the advertisement in five newspapers in as many cities and received 4,000 inquiries. While there are, of course, various factors which militate against radio from the advertising standpoint such as having to note down names, addresses and prices, yet on the whole Babson's experiment proves the incomparably superior value of the written over the spoken word.

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Thursday, May 30, 1929

When Berman told me the other day that Rabbi L. Epstein of Boston never misses a day without studying a folio of Talmud I wished I could do the same. I have not changed my mind since, but it is a question of either fulfilling that wish or continuing the habit I acquired lately of writing in the diary. Of the two I prefer the latter by far. The only good that I would get out of daily reading the Talmud would be that I would lose my sense of inferiority (perhaps) in the presence of Dr. Ginzberg. How can that compare with the satisfaction to be derived from the contemplation of the thankfulness I shall feel to myself (and perhaps in time others too may feel toward me) for revealing some of the thoughts that pass through my mind, the thoughts that constitute the most important part of that mysterious reality described as the ego?

I took this picture last night on 42 St. As I was walking home from the Teachers Institute. I first stepped into one of the vaudeville-movie places to overcome the sense of boredom which is one of my ^{principal} ~~principal~~ afflictions. I may have one or two friends but I haven't a single colleague with whom I might read, study, discuss

or work together. An anchorite could not be more solitary than I am. Once in a great while I seek escape to a movie picture place only to come out even more bored and vexed than ever. Vaudeville holds my attention somewhat; I enjoy the occasional dialogue, ~~p~~articulate clever thought or repartee more than anything else in the arts. For that matter any kind of skill captivates me. Some of the vaudeville artists appear to me to be super-men and women. They represent to me manifestations of human power, power highly organized and developed to the point of utmost skill. There was a young fellow, for example, who mimicked various dialects, sang, danced and played on a one string violin improvised out of a cigar box. I imagine that he too is often bored by the monotony of the few tricks which he has to perform, but seeing and hearing him as I do for the first time, I look upon him as a demi-god. After an hour of this kind of entertainment I get restless. The thought of being a passive spectator of the powers of others while not exerting my own drives me out of the theater. I walk further. Feeling thirsty I stop in at Schrafft's to take a soda. Not far away is a photomaton. I remind myself of the gloomy looking photo I took yesterday and how I have tried (when I thought of it) to look pleasant. Isn't it only natural that I should want to know how I look when I look pleasant? And here is the photomaton ready to give you an idea of the difference between your natural and your assumed self. Before I know it the series of eight snapshots is ready and I allow myself to be persuaded by the young fellow who is in charge of the machine to have one of the snapshots enlarged.

Now, would it have been making a better use of my time if instead of writing the foregoing I would have read a folio ~~fax~~ of the Talmud? I honestly do not know. And we are talking about freedom of the will. Assuming even that we have freedom even forty-eight years (or nearly that) of life doesn't give one an idea what

to do with it or how to apply it to the best advantage. 7

In yesterday's paper (N.Y. Times) there is a news item from Paris about a young Englishman who after having given his mother a sleeping draught shot her dead to put an end to her suffering from cancer. According to his account she had repeatedly asked him to do so, and it was only when all hope of her recovery had been abandoned and when the agony from which she was suffering became unbearable that he took his decision. Then he tried to commit suicide. He is now recovering. Recently he sent a letter to the editor of the *Matin* in which he called attention to the problem of putting an end to the suffering of incurables at their own request. "It should never be done by private people," he says. "It should be done by the State. But when the State fails in its duty, then sometimes there is an excuse for those who themselves assume the responsibility."

I myself have often been thinking about that problem. I waive as untenable the argument that a person's life belongs entirely to him and he should have the right to do with it what he pleases. It is not from the standpoint of the sufferer that this question should be discussed, but from that of those who witness his suffering. What ground can they have for allowing a person to undergo physical and mental torture other than blind and unreasoning taboo which have no capacity for distinctions? To break down that taboo in the case of those who pray to be relieved of a living death would be the greatest act of mercy to the millions whose cry has ever gone up to heaven.

(p. 45 - Hebrew)

Of course life is inviolable and sacred, but not the life ^{so} that is/tortured with pain that it prays for death. Of course, the permission to end one's sufferings at one's request is open to abuse. What measure to alleviate evil and suffering is not? The question is Can the abuse be forestalled and reduced to a minimum? It certainly can, without even resorting to the machinery of the State, which is bound to be awkward and move too heavily to afford relief. All that is necessary is that a person should sign a statement to the effect that in case he be afflicted with a mortal disease which is the cause of severe mental or physical agony he requests that he be administered euthanasia. The statement should be made by him/while in a normal state of health, preferably. The request should again be made by him when he realizes that for him to continue living is to continue suffering. The decision whether or not to grant this request should rest with three trustworthy physicians only one of whom should be acquainted with the circumstances of his environment.

Glicenstein started work on my bust this afternoon. It certainly looks more like me than the crayon drawings which he made of me recently.

12 Midnight

I believe I have at last succeeded in organizing my ideas concerning nationhood as the call of the spirit. With the conception of nationhood formulated on p. 40 as the central thought I am enabled to bring together in logical order the various ideas about nationhood and to throw light upon the position of the Jew in the modern state.

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Friday, May 31, 1929, 3:15

This morning I sat, or rather I stood for the bust Glicenstein is working on. When he talks about things in general I like to listen to him. Thus when he asked me to open my shirt he noticed my small "tallit". "That 'tallit' is 'posul'," he said. The commandment concerning "zizit" reads "and ye shall see them and remember." Of what use are they when they are out of sight? A mezuzah that's hidden is "~~posul~~" "posul." My reply that when I put on the small "tallit" I am conscious of their significance made no impression on him. He then continued to talk about what happened to him when after being away many years from home he returned to his native town and his father gave him "tallit" and "tephilin" to put on which he refused to do, adding that he would be making them "posul" by donning them. It is not easy to follow his conversation because the sentences do not come in regular sequence. He then went on to speak about a Hassidic Rabbi of Kotzk who had apparently arrived at heretical conclusions which prevented him from donning the Tephilin for a number of days in succession. Those who had charge of visitors fearing that rumor of his heresies might get ^{abroad} made it a point to keep visitors away during those periods when the Rabbi seemed to be lost in philosophic contemplation. Reverting then to his own life, Glicenstein went on to say that when he came to Munchen to study his fellow students would not let him don "tephilin." We are living in a different world, they said "and what have you to do with those ancient customs?" When Sabbath came they made him go on with his work. Afterwards he himself came to the conclusion that as the sun went on shining it was his task to go on working day in and day out. Creativity is the sabbath of the soul. When he told this to his father who was himself a Hassid (and apparently earned his livelihood from writing scrolls of Torah and of Tephilin) his

father understood. Never did his father say to him "Observe the Sabbath for my sake." The father realized that his son adopted his mode of life not in a spirit of lightheartedness or irresponsibility, but with "tahavah and kedushah." ^{In} /Glicenstein one can see the humanist development of Hassidism, a development which there seems to be little trace among the dry pilpulistic "mitnagdim."

Glicenstein related an incident of his childhood. As a child he was sickly. In adherence to the custom of not eating before reciting the prayers his father would not let him his breakfast till long after he had gotten up. It was only when his father took him to the Rabbi and told him about the child's feeble health and the Rabbi advised that all he need say was the Shema and then could eat that his father permitted him to take a glass of milk with some bread immediately upon his getting up.

So far Glicenstein's talk was interesting, but when he fell into the old groove of conversation attacking people for not taking any interest in him I became annoyed and apprehensive that he might talk as ill of me later on as he now does of men like Poole and Wachman.

Morris Rottenberg had lunch with me today. He called to ask me to withdraw the letter I had written to him asking to be relieved of the chairmanship of the Administrative Comm. of the ZOA. Again I was unable to say no. If I have the interest of the movement at heart I have no right to withdraw from the organization since according to him my presence in the administrative adds a certain moral tone to it. Humility and a sense of humor are irrelevant in this connection. If in the minds of a certain group of people I have become associated with a certain degree of dependable fairness and desire to see the Zionist movement lead to the most fruitful

spiritual results in Jewish life, it would be ridiculous for me to be humble and say "you will have to do without me." Paying the price of an honorable reputation is as much one's duty as doing those things which give one that reputation.

Incidentally, I learned from Rottenberg some very interesting facts about Marshall and Wise. In all the fifteen years that Rottenberg has had dealings with Marshall he said he never found Marshall to be unjust or to decide upon an issue from the standpoint of what the decision will mean to him or to his group politically. To be sure Marshall is a hard man to approach and one must study how to overcome his stubbornness, but one can always know where Marshall stands. On the other hand Wise is essentially a politician. He can never see objectively any situation in which he is concerned. Though usually moved by generous impulses Wise is extremely unreliable. His democracy is merely of the platform. In actual practice he is an autocrat and a good deal of a snob. He likes to bask in the sunshine of the great. If Marshall and Warburg had granted him a seat on the JDC he would have had nothing to do with the proletariat. The following is typical. As he would come to a meeting of the World Executive in London he would take out his watch, put it on the desk and announce the fact that it is necessary for the meeting to expedite matters because "I have an appointment with Mrs. Montague" or "with Claude Montefiore," or with some other of the notables.

DR. Honor called me up to inform me that my fears as to his being restricted as head of the training school for teachers in Chicago in the promulgation of the evolutionary conception of Judaism were unfounded. He had a talk with Dushkin and the latter told him that the religious situation in the West is altogether different from that in the East. In Chicago a man is an orthodox Jew even if he eats butter with meat, so long as he abstains from ham.

Honor also reported that Schoolman, the director of CJI is willing to cooperate with the TI in the plan of having one of his best teachers supervise three or four of our students in their practice teaching.

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Saturday night, June 1, 1929, 12:00

The decision of Rabbi A. H. Silver's Temple reported in the Jewish Bulletin of May is to abandon social activities will undoubtedly check the spread of synagogue centers. I myself have become skeptical of late as to the workability of the Center idea, but not having any one with whom to discuss the matter thoroughly I am all at sea about it.

The two outstanding institutions which incarnate the problem of Jewish adjustment and present the apparent insolubility of that problem are the synagogue and Jewish education. After all the years that I have had to do with these two problems I am as unable as ever to formulate a workable program. It is easy enough to construct a theoretic program, but to construct one that shall have any likelihood of being carried out in life I find altogether too baffling.

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Sunday, June 9, 1929, 6:00 P.M.

I have just come back from Town Hall where the Seminary Graduation exercises were held. I was awarded the DHL honoris causa. It has become a custom in the Seminary to award an honorary degree to graduates of twenty-five years standing who have in some way distinguished themselves in their career. I should have or would have been given the honorary degree two years ago, but at that time I was not persona grata. The cloud that had hung over me by reason of my contemplated resignation from the Seminary had not yet been dissipated. The basis of the award as Dr. Adler stated, is the service I have rendered Jewish education by having contributed to the growth of the Teachers Institute.

Dr. S. L. Solomon and Rabbi C. I. Hoffman were awarded the D.D. honoris causa, this being the twenty-fifth year of their graduation from the Seminary.

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Tuesday, June 25, 1929, 2:30 P.M.

During the winter I look forward to the summer months with the expectation that I will fill reams of paper with the multitude of ideas which do not get a chance to be articulated owing to the press of routine duties. The many books which I have begun will at last be finished and will see the light of day. The languages which I should have cultivated will receive a good of attention, German, Latin, Greek, French. I will gain fluency in Hebrew. I shall take up Arabic and Syriac. All this I plan to do without foregoing the recreation that I need and that the summer heat renders necessary. No sooner, however, does the summer season arrive than all this turns out to be a pipe dream. The greater part of June is taken up with numerous appointments and meetings to label and appraise the work of the past academic year and to set the machinery for the coming academic year. It is also the season when I have to see the doctor three times a week to be inoculated against the hay-fever. June being the month of weddings and wedding anniversaries I come in for three or four such occasions. The first week of July is usually taken up with the meeting of the Rabbinical Assembly. I imagine that in terms of actual reading and writing I achieve less during these weeks than at any other time of the year. This fact is not calculated to put me into a cheerful frame of mind, but I do all I can to overcome the moodiness to which it gives rise. I am well aware how ridiculous it is of me to complain that I am frustrated in my ambition to inscribe my name on the rock of permanent accomplishment, when so many of those I know are the

victims of ill-starred fate and are engaged in a life and death struggle for sheer existence. There is poor Morris Levine who has been in the hospital for the last four weeks, unable to take any food, suffering the tortures of hell, and fearing that he is stricken with cancer. What joy has that man gotten out of life? For more than a decade his wife was suffering from the fatal ailment which reduced her to the state of a living corpse. In addition to the many hours of teaching he would spend at least two to three hours daily in the subways. With an exaggerated conscientiousness he would give himself to the correction of the students' compositions in Hebrew.

I am not of those who when they note that good men suffer at once fall to taking God to task. I am not altogether sure that Levine himself is not a good deal to blame for assuming that it is proper to blame anyone having brought a good deal of the trouble on himself. Even his friend Chertoff tells me that Levine was too proud to accept any assistance that might have somewhat eased his lot. He had something of that prone asceticism which the Talmud ascribes to Samuel or to a R. Pinhas ben Yair. I do not suppose I ought hold the Talmud responsible for Levine's failure to order his life more intelligently and to realize that he was doing neither himself nor God nor anyone else any favor by bearing unnecessary burdens, yet I cannot help feeling that much of Levine's gloom and austerity can be traced to Talmudic influence.


One of the main troubles with me is that I am impressionable and permit myself to be too easily swayed. For a number of months I have kept up writing this diary almost daily. Though I often imagine that I am using up time which I might devote to more important writing, in actuality I would not have written a line

more than I did even if I refrained from writing in the diary. If I would have what to write I would find plenty of time for it, in spite of the time spent on the diary. I should have known that from the many years of experience. What have I gained, for example, by not doing my daily diary chore the last sixteen days? Have I been able even to put together the statement that I am expected to send to the Zionist Convention in Detroit? Why then did I interrupt a worthwhile habit when it was on the point of becoming confirmed? Because one evening as I was taking a stroll with Lena and Judith I put the question to Judith whether I ought to use up any of my available time on the diary and she, without hesitation, replied that I ought not do anything that diverts me from finishing the book on Judaism as a Civilization. Abstractly speaking she was certainly right. What other reply can I expect her to have given? But in the concrete the matter is not quite so simple. For all I know, the sense of satisfaction that I would derive from the sight of the accumulated material by which I snatched, if even temporarily, the prey from out of the fiend Oblivion the thoughts and the action that constituted my life, might have opened up hidden reservoirs of thought.

Not having recorded my experiences since June 9, all that I lived through and participated in seems like a confused mass of fading impressions. If I should want to revive them I would have to exert mental energy for the purpose of giving them some logical order and proper evaluation to say nothing of trying to recall incidents that have sunk below the threshold of consciousness. That is asking too much. This is not meant to be literature, and does not deserve that mental strain and concentration which I ought to reserve for more serious tasks.

I cannot give any account to myself for this untamed urge to feel that I have lived. May it not be due to the fact that life

after death is to me as inconceivable or as meaningless as white blackness or black whiteness? In the sense that whatever energy - and I certainly believe in the reality of spiritual energy - is represented by the term ego or selfhood goes on functioning in the life of mankind, I certainly subscribe to immortality. But that the individualized ego survives the death of the body and of the various personalities with whose life it is integrated is to me simply unintelligible. May it not be therefore that because I am so categorically certain of my personal non-existence after I am gone from this world that I want to make sure that I have been alive while I lived? Is that why more people write diaries than ever did in the past? Does that mean that with the waning in the belief in personal immortality the world will be flooded with diaries? There may come a time when the world will be cluttered with so much of this kind of writing that juries will have to be established to decide which diaries may be destroyed. I can't imagine that any one would have the heart to deliberately destroy a document in which the poor human ego flees as to the last refuge from complete death. When the need for breathing space will simply make it impossible for all diaries to be preserved, a process of condemning the trashy ones will have to be instituted, and it will probably assume the seriousness of consultations which will then be in vogue whether the victim of an incurable disease should have euthanasia administered to him.



It is more than a week that I have been struggling to formulate the statement which I am expected to send to the coming Zionist convention that is to take place in Detroit beginning June 30. The resignation which I sent some time ago to Morris Rottenberg was discussed at one of the recent meetings of the Administrative

committee and as a result a committee consisting of Dr. Israel Goldstein, Rougz and Kaliski came to ask me that I should withdraw the resignation because for me to resign at this time might reflect on the organization. In the discussion with the committee it was decided that I would write to the convention about my inability to accept office for the coming year. In addition it was thought proper that I should elaborate on the suggestion contained in the letter of resignation with regard to the need of taking steps to reorganize the ZO.

When I experience such difficulty in formulating so simple a statement I begin to suspect that the cause of the difficulty may be a subconscious doubt as to the feasibility of putting into practice the plans I suggest. I then go a step further and conclude that the slowness which marks all the writing that I am engaged in may be due to the fact that at bottom I am oppressed by the fear that I am merely building a house of cards. Is not the assumption that the Jews in the Diaspora will achieve a method of living at ease in two civilizations chimerical? And yet I can see no other alternative to that assumption except outright intermarriage and assimilation. No matter how hard I try to find a logical formula for the Reform adjustment of Judaism I am unsuccessful. If religion were what people in the early part of the nineteenth century thought it was the Reform solution of the inner problems of Jewish life would have appeared to me the only tenable one. Since the individualistic conception of religion as the bond of people who do not accept it out of choice but are born into it is to me preposterous I can see no other way but to insist upon the nationalistic conception of Judaism. But the demands of logic do not stand the ghost of a chance against the demands of life. If the latter should prove that Jews no more than any other people cannot live in two civilizations at the same time (that in fact is the meaning of the gradual

absorption of the church by the state) then complete assimilation of the Jews by the various nations among which they are distributed is as sure as fate. I have no patience with Reform Judaism because it deludes itself into believing that it is other than what it is. It imagines that it is conserving Judaism when in reality it is nothing more than a shock absorber, absorbing the shock which would naturally accompany too rapid a process of assimilation.

On the other hand it is not merely a blind will to believe that is driving me to keep on pleading for the reconstruction of Jewish life. Now and then something does occur which forces me to believe in some mysterious power that against all calculations is conserving the Jewish people. In one of the current numbers of the Ha Olam a writer points out that the unbelievable has happened this year when in the Diaspora non-Zionists have joined the Jewish Agency and in Palestine there was ^{formed} ~~found~~ the Knesset Yisrael numbering nearly 90,000 Jews including all shades of opinion and practice. In ~~any~~ my wildest imagination I could never have conceived the latter possible. Hence when it comes to Jewish life it may be wisest to trust oneself to intuition and to the will to believe.

What is it I really want to convey to the Convention?

1. The present emergency in the UPA which is half a million dollars behind in its funds would by itself have justified the calling of the convention. How to raise that money should be given first consideration.

2. Assurance that the emergency will be met successfully will justify the consideration of the more fundamental problem. Whither ~~Whither~~ Zionism? This problem is forced upon us 1) by the stagnant condition of the Organization, a condition in no way due to the personnel or the machinery of organization, but to the limited scope

to which Zionism has had to confine itself. It is out of that condition which the accession of the non-Zionists to the Jewish Agency may rescue us.

3. It would be a serious mistake to try to formulate the differences between the Zionist and non-Zionist in the work and policies of the Jewish Agency. Those differences must be dealt with as they are encountered and not one hour sooner. It is outside of the Jewish Agency that the difference must be expressed. That difference pertains to the difference in philosophy and organization of Jewish life in the Diaspora. To the Zionists the philosophy and organization of Jewish life in the Diaspora are integral with the philosophy and organization of Jewish life in Palestine.

4. If we are ready to accept this interpretation of Zionism then we cannot but conclude that Zionism must mean strive for] the renaissance of Jewish life in the Diaspora. It has already done much in that direction in those countries which recognize incountry nationalities. In America very little has been done because the movement has not found thus far the proper method of organization. It has appealed to the Jew as an individual instead of to the Jew in his capacity as member of those organizations that enable him to function as a Jew. In other words individual membership may have been necessary as a means of inaugurating the Zionist movement in this country but if the movement is to penetrate into the various expressions of Jewish life it must win the adherence of Jewish institutions and organizations.

1:45 A.M.

I was not so wrong after all in assuming that the time spent in writing this diary was not wasted. The momentum gained in writing up the last few pages supplied me with the impetus to organize

my thoughts for the paper I want to send to the convention, and even to elaborate on the outline. Now at least I can go to bed with the feeling that I have done enough writing for one day.

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Wednesday, June 26, 1929, 12:30 midnight

How foolish of me to grow discontented and morose because I have to work in solitude! Do I not have at my beck and call the greatest and the wisest of the world's teachers! It is a good many years since I have had Plato's Dialogues on my shelves. I remember clearly it was during the War when the price of books was continually rising and I wanted to make sure that I would have in my possession the Oxford Edition of the Dialogues. In all the years that I have studied and read I never had the opportunity even to read through the most important of the Dialogues. Perhaps it is better that I didn't. Somehow I acquired most of the important of Plato's thoughts either from second hand sources, or as a result of my own reflection. I am quite certain that I never could have enjoyed as much as I do now whatever of those writings I now get a chance to read. I can think of nothing that is more like being offered a cold refreshing drink when parched than the sensation which reading Plato produces in me. The sensation has all the tang and poignancy of a physical experience. What colleague comrade or friend could, for example, so thrill me with his appreciation and approval of the principle I have arrived at concerning the status of Jewish ceremonies as folkways that are to be exempt from the legalistic treatment which they have hitherto received, as the following casual dialogue in the Republic:

"Thus educated, they (our youth will invent for themselves any lesser rules which their predecessors have altogether neglected.

"What do you mean?

"I mean such things as these:- when the young are to be silent before their elders; ~~how~~ how they are to show respect to them by standing and making them sit; what honor is due to parents; what garments or shoes are to be worn; the mode of dressing the hair; deportment and manners in general. You would agree with me?

"Yes.

"But there is I think small wisdom in legislating about such matters. I doubt if it is ever done; nor are any precise written enactments about them likely to be lasting.

"Impossible."

Plato evidently didn't know rabbinic Judaism.

Believing as I actually do that the spirit functions under a radically different guise from that of the body, it is not cold print that I read, but it is the living spirit of Plato I am communing with. This to me is not a metaphor but literal truth.

The other day I read (in the Homiletic Review) the funeral sermon delivered by a Rev. Shannon on the occasion of N. D. Hillis' death. At the end of the sermon the preacher quoted from one of Hillis' sermons on immortality. I remember neither the substance nor the form of the argument because I was too much overwhelmed by the uncanny situation which presented itself to my mind -- the corpse as it were, proving itself not dead.

I have just returned from the ZOA office where I took part in a meeting as a member of a committee to discuss with representatives of the Hadassah the question of participation of Hadassah in the administration of the ZOA for the ensuing year. The Hadassah was represented by Mrs. Robert Szold and Mrs. M. Epstein. On our side there were Rothenberg and Dr. Kaliski besides myself, Dr. Rubinow also was present.

Why did I attend the meeting? Do I not begrudge every minute that I give for work not connected with the book on Judaism as a Civilization?

The answer is that I need this activity - Zionist, SAJ, United Synagogue, as a drug to stimulate me into believing in the feasibility of what I am proposing. I take part only in meetings ~~where~~ ~~where~~ I feel that I can contribute to something that is necessary to make these organizations function as a means of building up Jewish life. If I attend a Zionist committee it is because I believe that through that meeting the ZO may be led to take an important step forward. Thus I attach great significance to the Hadassah group being integrated into the ZO because it is only in that way that the women of the Hadassah might begin to comprehend the implications of the Zionist movement. At present Palestine is merely another call on philanthropy. Of course I visualize a Zionist organization that is functioning and virile. This accounts for my having ~~then~~ the time to attend the meeting of the special committee to confer with the representatives of the Hadassah.

The Hadassah representatives came with a specific request for 25 per cent representation on the administrative and other committees. The reply which was given them was practically the one I suggested, namely, proportional representation on a National Council. On the other hand on the administrative committee the nominees shall be chosen on the basis of fitness irrespective of sex. My contention was that the Hadassah must give up the idea that it is coordinate with the ZO since its *raison d'être* as a separate entity is not a different interpretation of Zionism as is the case, e.g. with the Mizrachi, but the need of engaging in work best adapted to the social and psychological condition of the woman. If I would retain proportional representation of the Hadassah it is because I believe

that there is value in the corporate consciousness achieved by the Hadassah, but to give that corporate consciousness the political status of a bloc within the organization cannot but lead to conflict and rancor. The other suggestion made was that there be formed a liaison committee to help the Z. Organization and the Hadassah arrive at a common understanding whenever a political impast is involved.

After the meeting I showed Rothenberg and Dr. Rubnow the statement I had worked out for the convention. They both thought well of it and urged me strongly to come to Detroit. Here again I am at a loss what to do. The opportunity to get the ZO to recognize itself in a way that may prove its salvation is one that I dare not let go. The ZO was never in so receptive a frame of mind and may not be again. The entry of the ZO into the field of Jewish institutional life may mean the turning of a corner and coming upon new vistas. I cannot expect that the delegates will take my suggestion seriously if they will hear it read by some one else. If, therefore, what I have in mind is to see the light of day, I must go to Detroit, and supplement the statement with a strong argument in its defense. How then can I escape the inevitable conclusion of all my planning and hoping? if I want to see some of those plans and hopes realized?

As I was walking up Fifth Avenue on the way home I met Dr. Coralnik. He is one of the few people whose conversation I find stimulating. I therefore accepted his invitation to go in with him for a drink. Before very long we began to discuss the Zionist organization, and I was glad of a chance to tell him of my plan regarding the reorganization. He tried to find some flaws in its workability, but he had to concede that it held out considerable possibilities for good.

Before the conversation drifted into Zionism we got each other's bearings by describing to each other our modes of thinking.

I described myself as a man who deliberately draws a circle within which he decides to operate with his affirmative values and categories of thought, and beyond which he refuses to budge because it is a territory not meant for the habitation of the human mind. He on the other hand characterized himself as a man, who though realizing that for practical purposes he must operate within the circle of the knowable cannot get himself to ignore the unknowable completely. It keeps on haunting and shadowing him.

But what is that nonsense in The Republic about Appolo legislating "the greatest and noblest and chiefest things of all"? When Socrates is asked "Which are they?" he answers "The institution of temples and sacrifices, and the entire service of gods, demigods and heroes; also the ordering of the repositories of the dead, and the rites that have to be observed by him who would propitiate the inhabitants of the world below." (p. 116)

So this is also Plato? I must ask the Rabbis to forgive me for the slurring remark I made about them. It seems that even the wisest of the ancients were children after all.

* * *

Thursday, June 27, 1929, 9:30 P.M.

I worked the greater part of the day on putting into final shape the statement for the Zionist convention at Detroit. Although I am glad now that I am through with the task which has kept me for about a week and a half from doing what I have my heart set on, I cannot but deplore the fact that I should have had to spend so much time on so transient a piece of work because of the difficulty I experience in breaking up my thoughts into short and simple sentences. Thoughts never come to me arranged in neat little spools but always

thrust at me in the form of a tangled skein.

It looks as though I shall manage to stay away from the convention after all. I crave the action, the excitement, the pleasure of meeting people at the convention but I am very much afraid that if I yield to that craving I will find myself drawn still deeper into Zionist organization affairs.

I am just now reading Sokolow's articles in the Hadoar on
p. 59 I haven't read sufficiently to be able to tell whether he really throws any new light on the notion of the collective self. As much of it as I did read I found it to be a veritable kaleidoscope of interesting incidents and episodes in his widely travelled life. I can see now why he objected so strenuously on Seder night when I made certain changes in the Haggada text. To him every word that has come down in the traditional liturgy is expressive of the collective ego of the Jewish people. He thinks of the liturgy in that way because it is anonymous. Anonymity is to him the imprimatur of the sacred, the mystic, the divine. He has contempt for the identifiable and the individual. In this he betrays an arrested spiritual development, despite the versatility and cosmopolitan character of his attainments. Any one who glorifies as he does the hard mend and treats with contempt the emergence of the individual is bound to prove a broken reed when he is needed to lend support to any progressive measure. I can understand now why Weizman dislikes him. He spoke to me of Sokolow as the "rebi."

But as for fluency and versatility in the use of language no one can deny his supreme mastery and skill. When I read his Hebrew I became aware of the reason for my inability to use the Hebrew language ~~which~~ with ease and naturalness. Of course I

take into account that I seldom have the chance to converse or write in Hebrew. But withal that I should have possessed a better command of it than I do. I believe there is a difficulty which inheres at the present time in the language itself, due to the fact that its prose is hardened into stereotypes. It has not produced prose writers who have shown that the Hebrew language is a molten metal which can be poured into the particular thought moulds of every individual who thinks. Let me quote an example. Suppose I would have been called upon to speak in Hebrew, and I would have had to allude to the qualities of an object. There would naturally have come to my mind the words *ḥayyut* and *ḥayyut* but these words mean "character" not quality and I would have been stumped for lack of a plural to these words. Just now I came across in Sokolow's article the word *ḥayyut*. Why could I not have thought of it myself? Because I always thought of *ḥayyut* only as part of the context with *ḥayyut*. I have never heard any one use the word *ḥayyut* when referring to the quality of an object without having in the back of his mind the contrast with quality.

* * *

Friday, June 28, 1929, 5:00 P.M.

I attended this morning the meeting of the Hebrew School principals at the new building of the Isaac Elhanan Yeshibah, Amsterdam Avenue & 185 Street. I came in response to a letter of invitation which I had received from K. Whiteman, one of the well known Hebrew teachers in this city. What prompted me to accept the invitation and to prime myself for the greeting which I expected to be called upon to give was that I wanted to draw off the poison which that class of people always secretes against the Teachers Institute whenever they have occasion to come before the public. They impressed me as very little qualified to understand

the problem of Jewish education in this country, to deal sympathetically with the Jewish child or to inspire any confidence in the worthwhileness of the Jewish cause. The very place they chose to hold their conference in, the synagogue of the headquarters of reactionism, where they had to sit in their hats and skull caps, the bombastic opening speech made by their chairman, Abraham Margolis the importance they attached to the selection of chairmen of the different sessions, went to confirm the opinion which I hold with regard to them as futile jobholders who are doomed to live in the fear of not only losing their jobs but of the advent of conditions in which there is no room for such jobs as theirs -- like bears marooned on an iceberg moving into warmer climes. Nevertheless I felt that in the interest of the students and graduates of the TI I had to attend the conference since I must do all I can to ward off from them the hostility of these principles who if they cannot do them much good can certainly do them much harm.

It was the expectation of being called upon to say a few words that drove me to read some Hebrew last night in order to get into a Hebrew frame of mind. Although I could have taken advantage of Whiteman's announcement at the meeting this morning that while Hebrew is the official language of the conference every one could speak whatever language he preferred (he made that announcement in Yiddish) I took courage in both my hands and spoke in Hebrew. I don't think I did so badly. But did I say all I had in mind to say and would have said had I spoken in English? I might as well attempt to dance a jig with a ball and chain on my feet, as to forget myself in my subject while speaking Hebrew. Nor am I the only one who suffered that way. I could excuse the element of inhibition in everything that was said in the speeches. Everyone who speaks Hebrew gives ~~me~~ the feeling that he adapts his thoughts to his vocabulary.

Could anything be more childish anything more indicative that these people have never really grown up than to make such a fetish of language, which isn't really language, but just a collection of stereotypes which have become so worn that they no longer leave any definite imprint on the mind? One of two things will have to happen if Jewish education is to be saved from the paralyzing influence of the Hebrew as a medium of instruction, either some way will be found whereby it will be possible for a person of average intelligence to get within a reasonable time and with reasonable effort such a command of the language that he will be able to use it without any sense of restraint or inhibition, or resort will have to be had to the use of the English as a medium of instruction. At present all thought content is sacrificed to vocabulary. I venture to say that much of the intellectual sterility of the Jewish mind today is due to this bondage to a language that is poor in terms to express the shades and nuances of thought adequate for present day life. It is like trying to make a delicate laboratory instrument with a carpenter's box of tools.

1:00 A.M.

I misrepresent myself in the statement that I rest content within what I recognize to be my limitations. Such a statement is paradoxical. Insofar as I am aware that my affirmative attitude toward the world is a deliberate act of the will I imply that whenever the will relaxes the mind steals across the self-imposed border. That this is the case I became convinced when I read Aldous Huxley's article in the current number of the Yale Review. I read with too much gusto his "Wordsworth in the Tropics" to be the well organized unified personality I made myself out to be in my talk with Dr. Coralnik. A staid and conventional man of the cloth has no right to tingle when he reads words like the following: "The only way of

of existing in the modern highly specialized world is to live with two personalities. A. Dr. Jekyll that does the metaphysical and scientific thinking that transacts the business in the city, adds up figures, designs machines, etc. And a natural spontaneous Mr. Hyde to do the instinctive living in the intervals of the work. The two personalities should lead their unconnected lives apart, without poaching on one another's preserves or inquiring too closely into one another's activities. Only by living discreetly and inconsistently can we preserve both the man and the citizen, both the intellectual and the spontaneous living being, alive within us."

Yet as I was copying out the foregoing words I felt that I was allowing myself to be tempted by the beguiling sophistries of a literary Satan into the sin of hypocrisy. It would never have occurred to me to think approvingly of a Jekyll and Hyde personality yet somehow Huxley strikes a deep and responsive chord in me. The truth probably is that there is in every normal person the untamed rebel that will not be taken in by the cozenings of the ease loving, let-well-enough-alone theologian and moralist in us. The "gardened Europe" is only part of our being; we still carry with us the lush African jungle.

* * *

Monday, July 1, 1929, 12 Midnight

The most unwelcome interruption in my work is having to officiate at weddings. I have as a rule very few weddings, but those that I have are generally attended by the limited circle of SAJ members. This involves my formulating anew each time I officiate the remarks I address to the bride and groom. With but one main idea to harp in - viz, the spiritual significance of marriage - and with the few tense moments when attention of the guests is riveted on what the rabbi says - I find it rather difficult to introduce

sufficient variety of form to prevent the listeners from saying, "I have heard say that before." I suppose I ought to be insensitive to what people think of the way I officiate, but the fact is that I am just as nervous today as I was twenty and twenty-five years ago each time I have to address a bridal couple. I imagine it is due largely to my having practically to memorize my remarks, and there is nothing that I find more difficult than memorizing for public address. I shall never forget the ordeal I went through when as a student of about twenty I tried to deliver a memorized sermon before the students of the Seminary on a Sabbath afternoon. When I got to the middle of the sermon I completely forgot what I had to say, and being unable to go on I went down from the pulpit. It was as a result of that bitter experience that I made up my mind to learn to speak extemporaneously. During the summer months following that episode I would spend daily two hours reading and ^{then} repeating aloud and ~~the~~ substance of what I read, paraphrased form. Two months of that practice gave me sufficient self assurance to speak extemporaneously. But to this day I need a full outline before me, if I want to be free of a sense of anxiety before I get up to speak, although some of my most powerful sermons have been those which were delivered without the aid of notes, and which I had to mull over in my mind until I rose to speak. But the energy and the time that go into the latter kind of sermon are too large a price to pay for the more effective delivery.

To come back to the nuisance of having to officiate at weddings, and especially to the wedding of Stanley Katcher which I officiated at last night. In addition to the usual factors which operate to put me under a strain there was this time the additional factor of having to officiate together with Israel Goldstein. I must admit that I feel extremely uncomfortable in his presence.

Although he got a good deal from me when he was a student at the Seminary, he not only never as much as hinted at any time the two of us meet in public that I was his teacher, but on the contrary makes sure to emphasize his status as colleague pure and simple. When he first took the position which he now occupies I suggested to him that we might work together. It has always been my passion to associate myself with others in literary and spiritual tasks, but it has never been my good fortune to enjoy any such association for long. I worked with Chertoff, Finkelstein, Rose, Weilerstein and longest with Kadushin. But circumstances led to the discontinuance of my association with every one of them. Finkelstein was the only one who deliberately stopped coming because he was afraid he would be won over to my way of thinking. But Goldstein rebuffed me the very first time I suggested to him that we might do some work together. He preferred, he said, to work out his own salvation.

I said he makes a point to emphasize his relationship to me as colleague. This does not mean, however, that he has ever shown the courtesy or consideration due a colleague. On the contrary there was not a single occasion celebrated by his congregation to which he ever invited me to come as a participant. Mere neighborly etiquette should have prompted him to take cognizance of my presence.

If I am not mistaken this lack of the ordinary amenities due to a teacher a colleague and a neighbor is to be ascribed to his wife. Like the wives of most rabbis she wants to make sure that her husband will outshine all his colleagues. I still have a very unpleasant recollection of a meeting that took place some years ago in the vestry rooms of Solomon's synagogue on 93 St. I happened to have made then some innocent suggestion. I believe it had to do with some Zionist campaign. It was then that she let loose a torrent of

words that proved her to be petty, grasping, narrow minded and materialistic in her outlook.

But one doesn't have to go beyond Goldstein himself to seek for an explanation for my feeling uncomfortable in his company. His arrogance, his pomposity, his ingratiating manner which reminds one of a head floor-walker, his ~~theatricality~~ theatricity every time he opens his mouth in formal address are enough to make him intolerable to any person who has the least taste for simplicity, directness and genuineness, or an wistful yearning for an occasional moment of self-forgetfulness in a cause. What is maddening is that our people (by which I mean the rank and file of West Side Jewry) have not the slightest discernment for these put on airs and self-centered ambition and regard him as a great man.

I put down all these facts as I think and feel them despite the charge of jealousy of Goldstein's success that any one who may read this may level at me. Such a charge is absolutely ridiculous. I solemnly asseverate that, if Goldstein has displayed the least evidence of friendship for me, or had shown some tendency in his calling that was not related to careerism I would have rejoiced in his good fortune. Is my mind so warped that I should, without cause, regard a man of his type as belonging to the tribe of pandering priests and false prophets who have no other purpose in their vocation but feathering their own nests? I am not so corrupt or mentally perverted.

All this I was led to say to account for the peculiar discomfort I experienced in Goldstein's presence. So you can imagine what "a joy" it is to me to have to officiate with him at a wedding. Not long ago I refused to officiate at the wedding of a son of an SAJ member which was to take place in Goldstein's synagogue. I managed to find a valid excuse. This time, when Hatcher's son

came with his bride to invite me to officiate, and mentioned to me the fact that they wanted to have also Goldstein take part in the ceremony - I couldn't say no because I had no valid excuse this time. But no sooner did the young couple leave the house then I recalled that the Zionist Convention was scheduled to take place the very day of the wedding and of course it was important that I should attend the convention. When I mentioned that to Lena it was as though I had exploded a bomb. It was really true that I had forgotten all about the convention taking place that Sunday and that it was important for me to deliver my address at the opening session, so as to make the proper impression. But unfortunately it was also true that I hadn't thought of all this until I was asked to officiate together with Goldstein.

I saw that there was no way out of it. I had to swallow the bitter pill so I might as well be a sport and not even make a wry face. Well, I didn't, but it meant effort. And now at long last I come to the point why I had to waste so much time preparing the remarks for the wedding ceremony last night. The lack of a retentive memory and the overcoming of the resistance against having to perform a, to me, unpleasant job, necessitated spending the better part of a glorious day like yesterday in the house working on the short address that I had to deliver under the canopy.

To top the annoyance of having to officiate at such a wedding there has to stare me in this morning's Jewish Morning Journal a news item headed *J. V. V.*

In the columns reporting the Zionist convention there was not the slightest allusion to the address I sent. I can imagine some of my friends in the Zionist organization saying - and rightly so - "This is our great Professor Kaplan. Instead of attending to the convention he finds it more lucrative to officiate at weddings.

What do you expect of a ^{p b 1} ? This news item was evidently inserted at the old man Katcher's request. This is what I get from my SAJ connections, and this is all I deserve.

It is nearly two o'clock in the morning but I can't refrain from recording the disconcerting effect on me of Fichte's Address to the German nation which I have been reading since last Saturday. There is so much in common between his conception of the German nation and Hallevi's ~~Hallewits~~ conception of Israel (especially in the matter of the language which both treat as divine, original and capable of bringing the mind into closer contact with reality than any other language) that while Hallevi's conception is thereby proved to be rooted in human nature, it is thereby also proved to be something that ought to be uprooted from human nature. For Fichte's application to Germanism is the reductio ad absurdum of Hallevi's argument concerning Israel. Moreover the striking similarity between Fichte's approach to the problem of nationhood and the one I have worked out instead of reenforcing me in my belief only strengthens my doubts. However true to my interpretation of Israel's nationhood may be, if it is open to such abuse and misapplication as Fichte has set on foot, it ought better be left unsaid.

The trouble with nationhood is that you no sooner succeed in imbuing any one with it than he becomes a menace to society. Here is a case in point. My "friend" Semel whom I regard as another infliction on the Jewish community visited recently the Arverene community to which he had belonged for a number of years and which he used as practicing ground for his oratorical aspirations. The rabbi of that community is a recent graduate of the Seminary by the name of Fisher. The latter who came under my influence for more than seven years is a thorough modernist in his outlook.

But he is so successfully timid that he has managed to function as rabbi of a most self-conscious Orthodox congregation. When he asked my advice about accepting that position I told him to do so provided he will have made a clean breast of his heterodoxies. He promised to do so, but, of course, he did nothing of the kind. At the time that Semel was in the Synagogue, Fisher happened to allude to Heine and to blame him for having described Judaism as a misfortune. At a subsequent gathering at which Semel and Fisher were present, Semel took Fisher to task for speaking disparagingly of Heine. "We must do all we can to glorify our heroes." argued Semel. "We have no right to say anything about them that is liable to breed disrespect for them." And now preach nationhood to Semel and his ilk!

* * *

Wednesday, July 3, 1929, 11:30 P.M.

With what eagerness I looked the last three mornings for the reports of the Zionist convention to see whether there was any reference to the address I sent and whether the question of having various Jewish organizations represented in the ZO was discussed. To my chagrin and disappointment there was not the slightest allusion either to the address or to any consideration of the question. This shows that the only way to bring about any changes in social life is through personal effort. I am sure that if I had been there I would have made the delegates take notice of my suggestion. If I hadn't been so ambitious to put out something in writing I would have thrown myself body and soul into the Zionist movement, and I believe I could have drawn it out of the deep rut into which it has been gotten by its present leaders. I would undoubtedly have found the effort and negotiations which I would have had to carry on in order to win my point much more enjoyable than drudging all day by my lonely on chapter after chapter of that book-to-be.

This goes to prove how wrong it is to make generalizations of the kind that the Germans are so fond of. Dr. Held quoted to me the night I met him at Katcher's wedding the generalization made by a famous German physician to the effect that those who are endowed with supernormal amount of energy make history; those who possess the normal amount of energy live history and those whose energy is below par write history. It does not take much analysis to discover that such a saying is mere word play. There is more than one kind of energy and there are different conceptions of living history to be taken into consideration, all of which is ignored by the author of the flashy epigram.

Applying it to myself, for example, I know that I am burning up a good deal more energy trying to keep away from public activity and to concentrate on the problem of Judaism than if I were busy with the type of activity that usually goes into the making of history. Last year this time I was busy trying to make peace between the Zionist administration and the Opposition Group. That I suffer belongs to the category of history making. This year I spent the time in thinking, reading and trying to write. I am sure I put more energy into the latter, though it would pass only as "writing history."

Where in this "clever" generalization are artists to be placed? By right they belong to the makers of history. I doubt, however, whether the author of the epigram would agree to this classification. He probably has in mind the Napoleons and the Bismarks concerning whom Wells says that they are merely the ornamental figures of history which is made by the thousands who work, think and invent.

What made me think of artists was the thrill I got these last few days from a Jeremiah I made in clay after Michael Angelo's

fresco in the Sistine Chapel. I somehow felt that if I had clay I could mould it to look like something. Watching Glicenstein work on my bust led me to imagine that modelling in clay is a form of art which I could at least make a stab at, in contrast, for example, with writing poetry which I could no more attempt than I could attempt to fly. And sure enough the clay proved plastic not only to my fingers but to the thought in my mind, and before I knew it there was my Jeremiah. I was not even ashamed to show it to Miss Machlowitz and the Rubins across the street. I do not remember having so forgotten myself in anything that I have done as I did in making this little clay statue. If I hadn't promised myself to do literary work I would have allowed myself to become absorbed by this modelling in ~~xxx~~ clay. Thus if I had real artistic ability I would have had to use up much less energy in modelling than I do now on work that at best can occupy a very inferior place in the scale of creative values.

That after so many years of thinking on the subject of Jewish nationalism I should experience difficulty in setting forth my ideas on that subject in presentable fashion has a very depressing effect on my spirit, and it is with the greatest exertion that I barely manage to retain my courage in the face of the odds against me, to wit, a poor memory, lack of intellectual comradeship, and absence of any demand for the values that I am dying to create.

As on previous occasions I shall resort again to this diary as though it were an intelligent friend to whom I could communicate what I am struggling these days to formulate.

I am convinced that the only role which Jews can continue to play as a distinct group is the one which they have played hitherto, the role, namely, of a nation. Nationhood is the life of

a group in association with a common territory - affection for a land. The only change which has to be made in that role, a change that is due to the Jews accepting the status of citizenship in the various nations of the world, is that instead of the condition of diaspora being treated as abnormal and temporary as a condition of exile, it should henceforth be accepted as normal and permanent, not one of exile but of domicile. This involves playing in the future the role of an international with Palestine as homeland.

The role which any group avowedly plays in the world must seem worthwhile to the group otherwise it will abandon that role upon the first contact with difficulty. In the past the Jews had to please no one but themselves and could afford to disregard the opinions of their neighbors, because they got nothing but ill treatment and contempt from them. Today the Jews have to please both themselves and their neighbors. Hence they must be able to offer a plausible rationale of the role they mean to play as an international both to Jewish sceptics and their friends among the Gentiles. The Jewish sceptics they have to satisfy that nationhood derives from a highly significant relationship and as a force for good instead of a force for evil; the Gentiles they have to satisfy that the social relationship upon which nationhood is based is of such a character that one can be a member of more than one nation. Our problem therefore is to find a tenable conception of nationhood which meets these two requirements. A definition is tantamount to an abbreviated social program which must be consistent with the recognized principles of fair play and justify itself by its social utility. Such a conception, in my opinion, is the following: Nationhood is the sense of unity with the group which contributes that elemental culture which goes into the making of the very personality of the human being. In being the basic medium of humaniza-

tion one's nation is the source of one's soul. Nationhood is not a political but a cultural and spiritual conception.

The appreciation of the necessity that inheres in this method of civilizing the human being will help the anti-nationalist realize his error in combating nationalism. That necessity is the outcome of the past development of the human race which could not have taken place in any other way.

Secondly, the realization that the group which furnishes the basic culture is a greater determinant than vocational groups will convince the sceptic that nationhood is the relationship with which we must ultimately reckon if we are to work any improvement in human life, since it is through nationhood that the human being acquires the habits and values that give him his mental set.

Thirdly, an objective study of the history of nationalism reveals that it has been a factor for progress and freedom. The uses are its own, the abuses are due to the failure to distinguish between it (nationhood) and the instrument of its collective will (the state). A nation in addition to having a home must have the machinery to express its will, a land and a state, but these must be a means and subservient to its function which is that of giving the person his basic culture. It is this very function together with the liability to abuse that supplies the Jewish people with the justification for so living its nationhood as to demonstrate its potentialities for good. A nation needs a measure of social autonomy but not absolute sovereignty.

These potentialities for good to the exclusion of the abuses to which nationalism is subject/might develop in Palestine only and it might not. But in the Diaspora under the stress of retaining a twofold nationhood the Jewish people is forced to emphasize the ethical and spiritual possibilities and the needlessness of its being a source of rivalries among different people and of exploitation

within each people.

With this conception of nationhood the Jews have the means of satisfying the fair minded among their neighbors that the interests of the country of which they (the Jews) are citizens are not likely to be compromised or treated with less regard than they would if the Jews were to renounce their Jewish nationhood completely. Nationhood thus defined and interpreted is the most important element of the Jews' religion, and it would be an act of intolerance similar to that which prevailed in the Middle Ages to interdict this nationhood of the Jew. The injustice of asking the Jew to renounce his nationhood (which is in fact his religion) becomes apparent when we realize that what is tolerated as a difference in religion is tantamount to granting the right of bipartite nationhood. This is the case ~~as~~ with the Catholics whose religion is in reality not only a type of nationhood, but of nationhood which is imperialistic and which openly declares its right to set itself up as the supreme relationship in the lives of all men as the relationship to which all others, including the various nationhoods of the world, must take a subordinate position.

It must not be expected that we Jews will find it easy to uphold this program of nationhood. We must expect to be misunderstood and misjudged. But at least we have the consolation of adventuring in the domain of living actualities instead of being condemned to plying the Don Quixote and engaged in fighting imaginary battles in behalf of causes long outdated.

Why, this method of taling it out with my Alter Ego through the medium of this diary has worked like magic. Having wracked my brain all evening in vain to put my thoughts in order, and having only a buzzing confusion of ideas in my mind when I started writing this outline, I no sooner engaged my Alter Ego in conversation

than the thoughts marshalled themselves into excellent array. Each thought fell into its place like a well disciplined soldier. It is already after two in the morning, but I can go to bed confident that I shall have what to say on the subject of nationhood when my turn will come at the convention of the Rabbinical Assembly next week.

I am almost beginning to believe that in trying to compensate for my lack of intellectual comradeship by fostering this Alter Ego, and making a "man" out of him with the aid of this diary I am achieving no less a feat than the one ascribed to Rabbi Low of Prague who is reputed to have made a Golem. If my Golem could have gotten me to formulate as clear and logical an outline as the foregoing on Jewish nationhood, and have put me at such ease as to enable me to sketch my thought with unprecedented fluency and spontaneity I would not exchange him for all those dumb brutes that the great miracle workers brought into being. I suppose if I were as self deceived as Aaro I would be sure that this Golem or Alter Ego of mine is none other than a heavenly mentor specially designated ~~in~~ by God to serve and guide me. (If this sounds nonsensical attribute it to my sleepiness.)

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Thursday, July 4, 1929, 6:00 P.M.

A young man by the name of Braunstein called Tuesday afternoon. He is a senior at the JIR and has been appointed by Columbia to act as religious adviser to the Jewish students on the campus. A similar adviser has been appointed for the Catholic students, and one for the Protestant students. Braunstein asked me to accept membership on the Advisory Committee which he was organizing. Columbia's generosity goes to the extent of providing him with office room but it is up to him to obtain sufficient funds to carry on the work.

Friday, July 5, 1929, 4:30 P.M.

I suggested that the two things he ought to strive to accomplish are:
1) Getting some national Jewish organization like the Hillel Foundation on the Menorah to sponsor his activities, and 2) Getting whatever students groups he will have succeeded in forming to affiliate with some intercollegiate Jewish student organization. I contended that the greatest evil we have to combat in Jewish life was atomism.

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12:45 midnight

I am still very far from being out of the woods with my discussion of the meaning of nationhood. The greater part of the day I dictated on the outline of the talk I am scheduled to give before the Rabbinical Assembly. That outline has put me off the track, somewhat, because I have had to formulate an introduction to the main thought which is a link in the argument that I am developing in the book. I shall now try to organize my ideas on the subject as an integral part of the discussion in the book.

Finding ourselves obliged to retain our affection for Palestine and yet accepting the condition of diaspora not as a state of exile but of permanent domicile we Jews are compelled to find a formula for nationhood that shall meet the following requirements:
a) It shall indicate the basis for that moral evaluation of nationhood which justifies us in holding on to our status as a nation against all odds. b) It shall indicate the basis for that political conception of nationhood which permits affiliation with more than one nation.

a. The basis for the moral evaluation is the fact that nationhood is the sense of unity with the group which contributes, etc.

- a. It is a moral law to elicit the best from given conditions.
- b. In being the first influence the human being nationhood is the most important determinant.
- c. Historically nationalism functioned as a means of ~~transforming~~ transforming dominion into commonwealth.

b. The basis for the political conception etc is the fact that nationhood does not coincide with statehood plus the fact that statehood does not imply absolute sovereignty.

A nation must have a degree of autonomy but not absolute autonomy. If it can establish a modus vivendi with another nation it can place itself in a position of equality or subordination without jeopardizing its own existence. This of course means the eliminating of any possibility of military conflict. In the latter case one could not be a member of the two nations at the same time. Thus we can be a member of the Welsh or Scotch nation and at the same time of the British nation. But one cannot today be a member of the German and of the American nation because the possibility of war is a real one. On the other hand the situation is different with the Jews. This means that Palestine cannot permanently remain a mandatory country of Britain so long as war with Britain is a possible contingency without compromising the citizenship of the Jews under other governments. Either war with those governments would have to be completely outlawed or Palestine would have to become a protectorate of the League.

I am simply astounded that no one has taken the trouble to think out these problems which are so vital to the civic status as well as to the spiritual development of Jewish life.

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Saturday night, July 6, 1929

"A man's worst difficulties begin when he is able to do as he likes." (Huxley's saying quoted by W. Lippman in his Preface to *Morals*) This is proved by the difficulty I find in fully adjusting myself to the freedom of vacation days. I cannot make up my mind what I want. Do I want company or do I want to be let alone? When I have company I imagine I am wasting a good deal of time that I might put to good advantage. When I am all to myself and can give all the time to writing, I haven't what to write. I then resort to reading, and I ask myself what's the good of filling oneself up with a lot of ideas that are carried awhile in the mind and then evaporate without leaving a trace behind? How those ancients ever came to idealize what they called the contemplative life is more than I can grasp. Life that is worthwhile is creating punctuated by thought. For the human being creativity is of three kinds: 1) technological, 2) social and 3) artistic. My vocation lies in the field of social creativity. Vacation, accordingly, means for me what it would mean for an inventor who suddenly gets an inspiration which holds out promise of great technological value but finds himself unable to get into the laboratory where he has the instruments and the material with which to test out the validity of his idea. Jews interested in being Jews and intelligent enough to understand that Jewish life is a problem that requires close affiliation are the material for the ideas I have on Judaism. During the academic year I may come across a few such people, but during these months I am tormented by a sense of vacuity. Such a life is a *reductio ad boredom*.

I dream and plan and urge Jewish civilization while I move and have my being in Anglo-Saxon civilization. When I want to find a formula for present day Jewish life I ransack all the English

books I can get on the subject of nationalism. I read Zimmerman and Barker and Miller and best of other writers. Why do I not go to the Hebrew literature? Because there is nothing in the Hebrew literature that has a bearing on any of the vital questions of present day life. Hebrew literature contains the material that creates the problem for us Jews and none that might help solve that problem.

Wishing to live down the paradox of not actually moving in the Jewish civilization I spend some time each day reading Hebrew texts, mostly Bible and some of the modern Hebrew publicistic literature, and frequently medieval poetry. I know however that the hub of Jewish consciousness is the Rabbinic literature, and that I should be doing in that the major part of my Hebrew reading. But whenever I try to read Rabbinnics I am repelled by the bizarre and often infantile types of thinking which streak that literature. This afternoon, for example, I began reading Sanhedrin. First I was annoyed by the childishness of R. Akiba's contention that wolves, tigers and snakes that kill human beings should be tried by a court of twenty-three judges, in deliberate contradiction of the sensible opinion by R. Eliezer that the sooner one gets rid of these wild animals the better. This is the great and glorious R. Akiba. Of course I know that in the Middle Ages there were ecclesiastical courts engaged in trials of animals and that this procedure was not confined to the Jews. But when I study the Talmud I am not studying Jewish archaeology. It is certainly not as archaeological curiosities that rabbinnics are studied by the traditionally minded Jew. And then the amoraic interpretation of the Mishnah, and the argument quoted in Rashi's commentary concerning the origin of the practice of having three judges, these have not even an archaeological interest. They are just sheer nonsense.

Yet what else is there for me in which to spend an hour or two a day as a Jew?

There is one sin I own up to without any attempt at palliation. Every time I think of it I feel thoroughly ashamed of myself, though some day I hope to make restitution. About seventeen years ago when the Kehillah had just been organized, Magnes, who as chairman of the Kehillah gave promise of giving a new turn to American Jewish life, delivered one of his most powerful addresses at the Arverene Synagogue in ^{behalf} ~~xxxxxx~~ of a fund that he was then trying to raise for Jewish education. It was one of the Sabbaths following Tisha B'Ab. I recall his text *p 76* . This gave him an opportunity to ^{depict} ~~deflect~~ the moral degradation of the untrained Jewish youth. His diction, his voice, and his manner electrified the audience. The cause for which he pleaded was the cause of nascent Israel. When pledges were called for men gave in the thousands. I was then the recipient of a very limited salary but both the appeal and the fact that I was engaged in the cause for which he pleaded impelled me to conclude that I must set an example by making a sacrifice and giving more than I could at the time afford. I pledged \$1,000. Within a year or so after that I paid in \$200. Since then I have not paid a cent. I hope some day to redeem this pledge.

When I mentioned this to Lena she abused me roundly for "having dared to pledge what I had no right to." She had completely forgotten all about it and this sudden reminder was evidently too much for her. I am sure that as the fact that I did make the pledge, and the obligation to keep a pledge will sink into her mind she will share the sense of guilt with me until relieved by making the pledge good.

Sunday, July 7, 1929, 12 Midday

I just came back from the Jewish book store on the East Side where I went to get the small "talaitim" which Lena had taken over to have the "zizit" put into them. In the meantime the owner of the store had me look at some of his Hebrew books. Again the spiritual poverty of our people was brought home to me. Commentaries, sermons, Kabbalah, nothing but a heap of obsolete rubbish!

As I was on my way home it occurred to me what a sad reflection on our people is the fact that on the whole West Side (including Washington "heights") where there must be at least 200,000 of our most prosperous Jews, there is not a single Jewish book store.

There are quite a number of stores where one can get kosher crackers and "hot dogs" but not a single store where one can buy a Jewish prayer book or a pair of "Tefilin."

Why do I attach such importance to Tefilin and Zizit? The fact is that for the first time in my Tefilin wearing years I permitted days to pass without my putting on the Tefilin mornings. This happened during the last three or four months. I hope I shall never permit myself such laxity again. With the dearth of external evidence of Jewish life I must avail myself of the few that we still have. Just as I resort to this diary as a substitute for intellectual comradeship (some might call this kind of diary writing intellectual Onanism) I have to resort to such outlandish customs as Tefilin and Zizit to perform some outward deed that may give me the feel of Jewishness.

I had occasion to glance over the essay on "Toward a Reconstructionist etc" which the Menorah has published as one of its series of pamphlets. I cannot conceive of a program for present day Jewish life more ^{clearly} clearly and succinctly set forth than that, and

yet it is as though I had written in water. I might as well have prescribed for a corpse. Am I laboring under an illusion that there is or can be such a thing as Jewish life outside of Palestine? It is too late to retreat from the position I have taken. I have to hold it to my last breath and keep on hoping that the time will come when there will be others to join me and thus justify the efforts I have given to the Jewish cause.

Wednesday, July 10, 1929, 5:15 P.M.

I hope I shall not be considered an egotist (I was called away in the middle of the sentence and do not remember what I wanted to say at the time.

I have gone through what to me is annual ordeal, the convention of the Rabbinical Assembly, not altogether unscathed. Every time these affairs are held the timidities, the self-deceptions, the hypocrisies, the flunkyism of the majority of these rabbis who are dedicated to the cause of spirituality reach the point of deliberate and concentrated intent and articulation, and to some extent find expression in acts and remarks that evince hostility toward me and the things I stand for. For a time I try to suppress the rising indignation. The convention took place at the New Howland Hotel, Ocean Ave., Long Branch. Lena and I have been ^{staying} ~~staying~~ this week with the Barons on Cedar Ave., opposite the Hollywood Hotel. This suppression no doubt frays my nerves and sets me on edge, and at the last moment my anger breaks out over some trifling provocation, which is as much the cause of the outbreak as the match is the cause of dynamite exploding.

The first cause for irritation was the position assigned to me on the program. Perhaps it was simply misjudgment on Finkesltein's part. "He may have thought, as he told me, that keeping me for one but the last session might induce some of the men to stay over to

to the end who might otherwise leave early. I was irritated not because I saw in this deferment of my paper any intention to offend me, but because I knew that very few of the men would remain to listen to my paper. After all, since I did take the trouble to prepare it for the convention I wanted it to be heard and discussed. But this was the least of the annoyances.

At the afternoon session on Monday Finkelstein's address dealt with the principles underlying the work of the committee on Jewish Law. He made a plea for a method of interpretation by which it might be possible to find a way for whatever in traditional Jewish practice life has proved to be untenable. The argument was honey combed with sophistries from beginning to end. At one moment it seemed inclined to recognize the human right to happiness, at the next moment it asserted the right of the dead hand of the past to suppress our happiness. It is evident that he is trying to be personally grata with the reactionaries and progressives in the Rabbinical Assembly. Apparently I ought to be the last person to disparage an effort at compromise. But there is a distinction between compromise of interests and a compromise of facts. It is possible and necessary that conflicting interests should be amenable to compromise. But it is neither possible nor good that when it is a question of fact that we should accept some compromise between two contradictory facts as the basis of action. If a jury has to decide whether A killed B it will not do for the jury to decide that A only tormented B but did not kill him. Its business is to say whether or not A killed B.

It is not possible even to begin pointing out the contradictions with which Finkelstein's address bristled. There was not the slightest attempt made to give a single frank definition of the principal terms used, such as religion, God, Torah, happiness, etc.

But at least there was a slight gleam of humaneness about the address which enabled me to listen without a sense of discomfort to what he had to say. J

His address was reviewed and ~~criticized~~ criticized by Eugene Kohn. Kohn's statement was like balm on a wound. He stands out as the only man (not excepting even Goldman and Kadushin who are supposed to be my best friends in the Assembly) whose attitude toward me and what I am endeavoring to bring about is one of unqualified cooperation and support. He neither flatters me nor does he subordinate his individuality in the least to mine, but in his own forthrightly honest way, strong intellectual grasp, and measured and dignified tones he finds himself in total accord with most of what I am perhaps fanatical enough to believe is the only way of dealing with the problem of Jewish life. His brother Jacob has a mind almost as good as Eugene's, and on the whole finds himself in agreement with the humanistic approach which characterizes Eugene's and my mode of thinking, but he is so pompously aggressive, self-assertive and determined not to let me get ahead of him in what he conceives as a race for recognition that he never opens his mouth about anything that I say without working hard to put me in what he would like should be my place. Although he may agree with 99% of any paper I read or write he always tries to convey the impression that the 1% in which he disagrees with me is 99% of my argument. (To digress to another subject to illustrate the type of cooperation I get from him. At the meeting of the Seminary Board of Trustees which took place at Marshall's home on June 19th and which was attended by Marshall Adler, Oppenheimer and Jacob Kohn (all the rest not finding it important or convenient enough to attend) I was present by invitation in order to explain the increases in the budget of the Teachers Institute for 1929. Instead of coming to my support as colleagues should, he tried to trip me up by some question which fortunately I was able to dismiss as indicating that he was not familiar with the facts.) J

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After Eugene Kohn there was a paper by Aronson, which was read by some one else. That too was meant to be a criticism of Finkelstein's address, and took the same attitude toward Finkelstein's solution style as Eugene Kohn's paper. But it was written in a smart alecky ~~style~~ of a supposed dialogue between one representing F's point of view and another representing A's point of view, with the result that it failed to be anywhere as penetrating and compelling as Eugene Kohn's criticism.

The next one to come upon the scene was Drob. He delivered himself of a diatribe against the attempt to reinterpret tradition in terms of modern thought. Outside of decorum he saw no need for change or revaluation of anything that has come down from the past. His approach to Judaism is not one whit different from that of my late mother-in-law. Such an approach was befitting a woman of seventy-eight whose knowledge of the world consisted of what she obtained from literature like the *Yiddish* in Yiddish and who practically never read a newspaper. But when a man in the early forties who heads a large congregation, a graduate of a college and the Seminary gives such a version of Judaism it is enough to make one despair of the human race ever getting out of the rut/^{to} which its traditional habits have confined it. Morons of the Drob type placed in a position of influence there will always be aplenty, and they will always stand in the way of progress. Yet I often wonder which type is a greater obstacle to progress, the Drob or the Finkelstein type. (I may have said it before, but in case I didn't, I want to say it now.) The Drob type is at least only like a standing obstruction. If in the course of your progress you come up against it, with some exertion you manage to negotiate it and you are through with it. The Finkelstein type of mind is like a moving obstruction and for that reason much harder to negotiate. These people who pose as progressive but refuse to move with the average speed required by the traffic of life and thought are the road hogs of the highway of man's spiritual life.

When Drob got through telling us to what kind of parents he was born and what kind of upbringing he had, and how he had always found that religion which he got at his mother's good enough, and how he might have been addressing a Christian conference of ministers if he had been born to Christian parents and other profound truths of a similar nature I was too befuddled to rise and discuss what had been said although I was evidently expected to do so. Jacob Kohn, however, did rise. He no sooner opened his mouth than he had to make some patronizing remark about my keeping my seat. Why in the world do these people always make it a point to stick pins into me whenever they get a chance? (I forgot to mention in the account of Drob's effusion that I came in for a goodly share of his denunciations under the guise of "Menorah orators".) Is it that the thought of me haunts them as the thought of them haunts me? I have at least the sense not to betray in public the fact of my being haunted by them, but they give themselves away all the time.

When Kohn got through I took the floor. I struck an ironic note by taking issue with Drob's reminder about God's seal being "truth." I pointed out that God's name was Peace; hence, peace was greater than truth. I then dwelt upon the fact that the Rabbinic^{al} Assembly is constituted of three groups as may be seen from the three who had spoken in the morning, Drob the irreconcilable fundamentalist, Eugene Kohn the humanist and Finkelstein occupying a midway position. The possibility of the three groups working together is, of course, largely problematical, but it is worth trying and the committee on Law was the experiment to translate that possibility into actuality. I dis^{ci}coursed also on the failure of the speakers to define their use of the terms God, Torah, etc. Old man Hoffman reiterated his fundamentalist view. "There were a few others who spoke but they evidently said nothing to the point. Abraham Neuman, Adler's chief flunky who is being groomed for the presidency of Dropsie College within four or five years when Adler will probably

concerned in seeing to it that the consequences of sin shall be suffering. The consequences of sin are part of the sin which caused them, and like the sin itself possible in the universe because the domain of chance and accident still occupies a tremendous part of that universe and has not yet come under the dominion of God who is synonymous with whatever there is of order, purpose, intelligence and love in the universe. From a historical and psychological standpoint one is certainly more justified in applying the term God to Wells' "Invisible King" than to Spinoza's Substance. As for the old question, how can we pray to any but the God of tradition, the answer of course is that it all depends upon what you conceive to^{be} the function of prayer.

Kohn evaded all of the more fundamental problems in the conception of God though he gave the impression that he was taking deep soundings in the sea of religious thought. He certainly could not let the occasion go without mentioning something I had said about nationhood being a means to self-realization to indicate wherein he disagreed with me. He can never speak to me or of me without assuming an air of patronizing snobbishness that offends me to the quick. Why is it that whenever these colleagues of mine mention anything of Adler's or Ginzberg's to say nothing of Schechter and Friedlaender, it is always in a spirit of assent and approval. Whenever they mention anything I say it is always in a spirit of dissent and attack. And yet it is a fact that of the ideas which Seminary men make use of in public many more are those which they have gotten from me than from Adler or the others. I daresay that even J. Kohn has swung over toward humanism and has become more outspoken in recent years as a result of my continually hammering away at the self-complacent evasion which had been entrenched at the Seminary. I am sure that he got more out of my Judaism as a Civilization than out of Schechter's "Catholic Israel" which is as illuminating as a fog.

The most impudent and brazen faced piece of hypocrisy at the convention was perpetuated by Israel Goldstein. His subject was "Secularism in the Synagogue." Under the guise of an attack against secularism he directed an indiscriminate barrage against everything that ~~disturbed~~ disturbed the equilibrium of the job-holding rabbi, from the self-assertiveness of the laity to Jewish centers, the Zionist movement and the intellectual efforts at reinterpreting the God-idea. This unscrupulous careerist who makes sure that every move shall bring him money and glory and who is ever on the search for every possible trick of word and gesture and voice that might place him in the class with S. S. Wise and A. H. Silver posed as the unworldly man of God, a veritable Savanorola denouncing the corruption which has crept into the Jewish church. There was not a single word that did not give aid and comfort to the bitterest opponents of any attempt to reckon with the ~~sanitary~~ conditions that call for the readjustment of Jewish life and thought. That his paper abounds in wise-cracks makes it all the more dangerous. If there is anything I dread it is sharp-tongued reactionism. It always makes me think of that description of the arrogant where they are represented as saying *Q. A. 3* . Billy Sundayism (or for that matter Agudahism) plus Menckonianism is a chemical formula of the most deadly poison gas in the world. There was something of that concoction in Goldstein's discourse. In the applause at the end of the discourse one could note the poison at work.

Friedman of Philadelphia who had been scheduled to discuss Goldstein's paper made a few extemporaneous remarks. Being the simpleton that I have always known him to be, I did not count upon deriving much pleasure from his remarks, but to hear such a boob berating all who are engaged in Jewish education as anti-religious and as banishing religion from the Hebrew schools was more than I could stand.

I had asked for the floor after Kohn got through, but the chairman thought it advisable to get through with the items scheduled on the program before starting the discussion. When Friedman was through I was given the floor. I naturally directed my remarks at first to Friedman's attack against the educators and when I got through with him I took up Goldstein's address and only toward the last did I deal with some of the points touched upon by J. Kohn. I began by saying "Yesterday we discussed Torah; today we discussed God. When I compare the ironic tenor of the discussion yesterday with the belligerent tenor of today I cannot help but realize the truth of the rabbinic comment פ 8 א . Then I proceeded in gentle but emphatic fashion to neutralize the effect of Goldstein's barrage by silencing some of the heavy guns in his artillery. A good part of the time I spoke with the patronizing air of an older man of the world telling the young man not to be so ready to condemn phenomena of his own day as though the world was going to the bow-wows. If he would inform himself of the facts of that past which he idealizes he would learn that these evils have always existed and are deeply rooted in human nature. The "baale-batim" always dominated and the "spiritual" leaders who lived on salaries obtained from the baale-batim^{were} always subordinate. Besides why tell us that the baale-batim are taking too much authority. Say it to them at some of their gatherings and conventions. And as to the centers and synagogue buildings doesn't the ordinary man need them to have some means of experiencing the tangibility of Jewish life? They supply us with what Zangwill spoke of as the power of place. Moreover, why frown down on the attempt to reinterpret traditional conceptions? (I was referring to G's statement that we have banished פ 8 א from the synagogue and his place put some vague abstraction.) There are people who are capable of thinking compartmentally. Others like myself find it necessary to have a unified view of life. Why continually pester us with denunciation?

And as to G's plea that all of the institutions of Jewish life should be squeezed back into the synagogue whence they have emerged, why expect Jewish life to obey a different law from that which we may observe in the life of mankind in general where all the arts beginning in religion branched out and have reached heights of perfection which they never could have attained had they remained confined within the limits of the religion that gave them birth.

I must have spoken quite at length and rather effectively because I was listened to very attentively and received considerable applause when I sat down. More than one person told me that I saved the morning session. There would have been a good many, no doubt, upon whom the attitude of all the speakers before me would have had a depressing effect if I had not precipitated enough of a storm to clear the air. The few that expressed their gratitude to me would not have dared to open their mouths with the exception of Eugene Kohn, and the convention would have gone down on record as a victory for the incipient "aggudahism" in our midst.

Incidentally I want to record that toward the end of my remarks I took issue with some of the points made by J. Kohn, prefacing what I had to say with a commendation of his effort to do the very thing that G. had condemned, namely, to reinterpret the spiritual values of tradition into terms of understandable experience. I took exception to his contrasting the ~~theocentric~~ theocentric conception of God with Wells' view of God as Invisible and Alexander's conception. In the treatment of the Mizvot he should have touched upon the magic use to which the Mizvot were put in Jewish mysticism. In finding fault with my conception of nationhood as a means to self-fulfillment, he should have realized that I was merely inserting as it were the minor humanistic premise in the syllogism of the spiritual life. With me as with him the major premise is the operation of God in the universe. The humanism which I always stress is as method and not as philosophy.

I have the feeling that this talk won me a few silent admirers but many more outspoken enemies. But what was I to do? In order not to offend the mealy mouthed hypocrites should I have kept mum and have allowed falsehood to score another victory? Not by a long shot.

The Tuesday afternoon session was taken largely by Dr. Adler who spoke for about an hour and a half on his impressions of Palestine. It was to be expected that he would come back convinced that a concerted effort must be made to rebuild the Land. This may sound uncharitable, but I am quite convinced that if Marshall and Warburg had opposed the reclamation of Palestine Adler would, unbeknown to himself, have found ample reason for belittling if not condemning what has thus far been accomplished as doomed to failure. The human chameleon whose thinking takes on the color of the expected is just as honest a product of nature as the subhuman chameleon. Withal that it is interesting to know what elements in the Palestinian situation supplied Adler with reasons for seeing it as *savoir faire* now demanded that he see it. 1) The agricultural development represents the last word in scientific farming, a fact which stands out strongly with the bungling methods in commerce in which Jews are supposed to excel. 2) The Routenberg scheme as well the man "outtenberg, a man of iron will and discipline. 3) The unifying influence of the Hebrew language. 4) The growth of the University. 5) The respect for religion even among the radicals. 6) The independent spirit as shown by the refusal of waiters, chauffeurs and others to accept tips. 7) The nonchalance with which a pious Jew can walk about in a tallit.

When Elias Margolis in the speech which he gave after dinner that day said that we ought to say *ps* because of the enthusiasm which Adler now cherishes for Palestine, and that "we should be grateful that our great leader is now one-hundred per cent with us in our devotion to Palestine," it did strike me as rather funny that it should

have taken thirty years to convince our "great leader" what any healthy minded Jew could not help but feel to the very marrow of his bones, namely, that without Palestine reclaimed by the Jews there was nothing left for the Jews to do in the world. But why should I find fault with Margolis? Did I myself not indulge in the same kind of obsequious oratory at the dinner given to Adler by the Seminary Faculty? What angers me is that then instead of gracefully falling in with the part he would have to play he still re-echoed the sentiments that were fashionable in the pre-Agency era, and made me feel cheap for having attached great significance to his visit to Palestine. It was merely, he said then, to take a much earned rest. Palestine happened to be his destination simply as a matter of chance. This time he alluded frankly to his having had a purpose in going to Palestine. He is just the kind of man to feel more flattered in being Marshall's and Warburg's "Shamash" than in receiving a popular mandate to go on some mission of interest to the masses.

Adler was followed by Margolis with a paper on "The Influence of Our Movement." He made the point that thanks to the ^{growing} strength and prestige of Conservatism the Reform rabbis find it necessary to give a more Jewish bent to their own activities within and without the synagogue. The fact is probably true, but I would hardly credit Conservatism with bringing about that fact. In all likelihood Zionism has had most to do with diverting Reform from the policy of assimilation. For once I received honorable mention. This time he would have it to go out of his way to avoid making such mention of me, for it came in the course of a quotation from the Israelite on the headway which Conservatism was making. Elias Margolis also deserves credit for definitely identifying "our movement" a term mentioned frequently on the program of the Convention as the Conservative movement in contradistinction to the Orthodox and Reform movements. I mention this because at the evening

session of the night previous Ch. I. Hoffman who acted as chairman, took occasion to emphasize that "our movement" meant Judaism from the days of Sinai.

It was at this point that I was called upon to read my paper on "The Meaning of Nationhood." After listening to speeches and papers for two and a half hours on a hot afternoon those who were present could hardly have been expected to be in a receptive mood for a paper which dealt with a question to which their attention had never been called before, and concerning which they had none but the haziest notion. I had only about forty minutes at my disposal and I tried to use them to the utmost advantage by speaking for the most part extemporaneously instead of reading from the written text. I haven't the least idea what kind of an impression the paper made, or even whether it made any impression whatever.

After the dinner that evening the few amateur jesters and two or three others who are otherwise never heard from were called upon by Adler who acted as toastmaster. The most clever thing was said by Elias Margolis when he reminded some of those present that he had had occasion to say to them because of their failure to respond to his appeals in the last United Synagogue campaign, "You are the pain in my campaign." Mortimer Cohen of Philadelphia, whom I always regard as one of my silent allies, was one of the speakers. He had little to say and what he did say was out of place at that time yet even he managed to get in a remark that hurt me when he said that in listening to the discussion of Torah he thought he was at ~~the~~ last seeing the light, when he heard the discussion on God, the light grew dimmer and when he heard the discussion on ~~God, the~~ of Israel he found himself in the dark altogether (the words are mine.) Having figured prominently in the discussion of the first two concepts and having been the only one to discuss the third concept I could not but prove the target of the remark. But

what hurt most was the playful utterance of the "great chief" himself about "the psychological, political, sociological examination into the meaning of nationhood and statehood." I cannot conceive the president of the Union Theological Seminary or Morgenstern of the Hebrew Union College allowing himself to allude in that frivolous fashion to a serious paper by one of the members of the Faculty. Expert as Adler is in the ways of the world, his urbanity extends only to the limits of his imagination which seldom ranges beyond his role as "Hofjude and Shamash."

of the Scheffs and company.
The apprehension that I might be called upon to speak had led me to formulate one of the many speeches which have proved stillborn. I had intended to emphasize the fact that such discussions as we have had, dealing with the fundamental of Judaism, are the contention of some of the men notwithstanding, just as practical in their purport as the so-called practical matters. We Jews should be the last to regard the "word" as unimportant. The aspersion cast upon the Logos by one of the men ill befits us who praise God for having used not only one Logos but ten Logoi to create the world. The whole trouble with our group is that we haven't as yet found the right word. "Orthodoxy" is taken from the Greek Church, "Catholic Israel" from the Roman and Anglican Communion; Reform from the Protestant church; "Conservatism" from the politicians. What we need is an original word.

This was not to be only stillborn speech these days. A second such speech was the one I planned to deliver as chairman of the session yesterday morning to introduce David Yellin who was scheduled to speak on the renaissance of the Hebrew Language. It took me a long time to fall ~~xxx~~ asleep the night before because my mind kept on working out in Hebrew what I expected to say. When I got to the hotel I found that the meeting had already begun and that Finkelstein was acting as chairman. The business of electing officers was railroaded before I had arrived. After Finkelstein introduced Prof. Marx he motioned

to me to take the chair, but I waved aside his invitation and he did not press it. Thus my Hebrew speech died a natural death.

Marx gave a detailed summary of the recent Seminary publications of the Genizch fragments. In speaking of Davidson's book he said that it will long serve as a standard book on the subject of medieval poetry and will be consulted a hundred years from now as much as now. He no sooner made the last remark than all who listened laughed out loud. Probably not more than two or three had ever seen the books. One can gather from that fact of what vital import those books must be to Jewish life.

Yellin spoke very fluently on the revival of Hebrew. His talk helped to accentuate the remarkable idealism and determination of Ben Yehudah and that band of teachers who persisted in their purpose to use no other language but Hebrew as a medium of instruction in the face of the most discouraging odds. Yet one ought not to infer from that persistence and stubbornness must always lead to the attainment of the end one sets out for. If there had not arisen in Palestine conditions which inherently render Hebrew as the only logical language for the Jews a hundred Ben-Yehudahs would have made no headway. The proof is the failure of the organization known as החברה which consisted of societies in different parts of the world that had as their purpose nothing more ambitious than that of having the members meet once a week to speak Hebrew. Yet these societies died out for the simple reason that they did not come into existence in response to any natural need.

When, however, such a need does exist it is foolish to wait until the supply will come and to refrain from any artificial method of furnishing the supply on the principle that anything artificial in matters cultural or spiritual is illegitimate. This has been the principle underlying the objections to the creation of the necessary terms in Hebrew for the objects in common and homely usage. Lilenblum used to make fun

of the word ^{p 89} ; it reminded him of the German for castor oil. Even Sokolow recently claimed that a language must grow through literature. But Yellin rightly said that we shall have to wait a long time till there will be occasion for writers to name all the tools and parts of tools of the smithy or carpenter shop. If we want the blacksmith or the carpenter to use Hebrew we must supply him with the necessary vocabulary for his purpose. (The same difference of opinion is to be observed in the matter of introducing deliberate and planned changes into religious practices.)

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Friday, July 12, 1929, 10:30 A.M.

I began the account of the convention with the statement that I did not come out of the ordeal unscathed. Being under the continuous strain of having to appear calm and benign despite provocation to anger cannot have a wholesome effect on the nerves, and when an explosion does come it is bound to wreak havoc in the relationship with my colleagues. The last session was over, everybody went his way and I had just telephoned for Vivian Bachrach to call for me with the automobile. While waiting I happened to sit down near Finkelstein and Boaz Cohen. Before I knew it I found myself almost shouting at the top of my voice that "I deeply resent Adler's attitude. Every time I read a paper he finds it necessary to poke fun at it. There is a limit to my patience. It was the fact that my patience reached the breaking point two years ago that led me to send in my resignation." I probably would have gone on and talked more foolishness, but fortunately the automobile arrived just then, and the harm wrought could not have been serious.

It is apparent that although I am middle-aged I have not yet come to terms with the Cosmos. A convention such as this is enough to start me dreaming about the possibility of disentangling myself from

the mess of conventional lies and group of persons that constitute the Seminary universe. But to whom should I fly for refuge and with whom is there any hope of being able to work p 90 . Perhaps the very idea of having people devote themselves to the religious ministry as a life calling is so inherently wrong that under the best of circumstances abuses are bound to creep in. The real difficulty with the ministry as a calling is that the people in engaging a spiritual leader officially entertain expectations which are ^a survival from the days of magic and which are sincerely met only by the Catholics and fundamentalist Protestants. The spiritual leader is still officially regarded by the laity, Jewish as well as Christian as the intermediary between them and God. He is still credited with authority to give sacramental validity to religious acts. So long as men naively hold to the magico-sacramental character of the rabbi or clergyman it is incorrect under the circumstances to speak of him as leader, for he is then in verity nothing but a minister or servant - and the rabbi or clergyman is sufficiently unsophisticated to believe himself endowed with that supernatural gift, then he is fulfilling within the limited scope of his and his people's intelligence a normal and honest function. But among Jews other than those of Hassidic sects with their Zaddic cults even before the advent of enlightenment the magico-sacramental conception of the rabbi had long disappeared. Instead of intermediary between God and man the rabbi came to function as judge and mediator between men. His business was to interpret the law. With that function gone as a result of the abrogation of the Jewish civil code and the habit of engaging a rabbi persisting, the question as to what his function shall be in the future was answered by placing him in the same category with the priest and clergyman, especially as it is in that category that the gentiles place him. But that answers is a misfit in the case of the enlightened who have given up the idea that there is the domain of the supernatural over

which certainly trained and ordained people can exercise control. The only other function which the rabbi could rightly fulfill now that he is deprived of his earlier one as judge and mediator, would be that of teacher and educator. Not as moral and religious exhorter but as moral and religious teacher, i.e. as one who would keep his people informed as to what goes on in life from the standpoint of man's spiritual development, the rabbi would find his calling the most useful in the world. But the trouble is that the people have not the least understanding of spiritual development as a matter of general education. Neither have they the leisure or patience to acquire the ability to appreciate how much more interesting life would be to them as a result of that kind of education. If therefore never occurs to them to look to their rabbi for guidance in the process of social and spiritual self-education.

If the rabbi had been honest with himself and not given to careerism he would continually be holding up before his people and before himself this conception of the rabbinate. He might not be earning much in perquisites. He could not be continually visiting people promiscuously under the guise of affording them pastoral aid but in reality to get their sacramental trade when there are weddings to be celebrated, funerals to be held, memorial stones to be set up. One such rabbi makes it his business to visit every sick person to whom he has ever been introduced, so that in case the person dies he would be called in to officiate at the funeral. In case the sick person is an old bachelor he might even come in for a respectable bequest of some kind. All these things he would have to forego but he would himself be growing mentally and spiritually, and actually succeed in building up the House of Israel. But what is to be done when today as in the days of Jeremiah

p. 94 . Instead of honestly appraising the situation and trying to find some cure for the prevailing evils, my colleagues urge each other to compel the people to regard

them as authorized and capable of controlling the supernatural forces that govern men's lives. They want power, and since they cannot obtain that power through money or through ability to render services which are in demand, they want the people to get back the superstitious fears which made them turn to medicine men for help. This was the wish that one could discern in all the papers in discussions of the convention. The only exception was Eugene Kohn's comments on Finkelstein's paper.

I have my luminous moments when I realize how absurd it is for me to be deploring the way I am treated by my colleagues. That treatment is the height of kindness and considerateness as compared with that meted out formerly by rabbis to any colleague of theirs who dared to show the least sign of independent thought. They would not have stopped at murder if they were not afraid of their own lives.

When I visited Rabbi Morris Levine last Sunday after he had come back from the hospital I mentioned to him that I was struggling with the concept of Jewish nationhood. He at once offered to let me have the book *by* the first part of which as the title page indicates, deals with the same problem. (

). The book was published in in the year . One does not have to read very far to note that Pines was impaled by a passionate love for his people to write what he did. The ardor with which he defends the cause of Jewish nationhood is all the more intense by reason of rare insight into the problem. Although I haven't yet read the rest of the book, what I did glance over convinced me that he does not depart in the slightest from the traditional Jewish values. And what treatment did he receive? This is what I find written on the inside of the cover of the book and signed by (all Hebrew, p. 93).

The only happy thought I gleaned during the three days of the convention was the one that suggested itself to me when one of the recent graduates, Fisher of Arverne, mentioned to me a curious fact about the Englishmen who go to India. Although in his native land an Englishman will not always be scrupulous about shaving every day and putting on his dinner clothes for dinner, when he gets to India he makes it his business to observe these details of etiquette in order to feel and assert his English nativity. This brought to my mind what I had to say recently (see p. 77) about the Tefilin and Tisit. It is chiefly the desire to do something each day that is concretely and distinctively Jewish that is at the bottom of my keeping up those practices.

The Administrative Committee of the ZOA to which I have been re-elected at the last convention in Detroit gave a luncheon this noon to Morris Rothenberg "in recognition of his devoted services to the organization during Lipsky's absence and particularly for his splendid work in connection with the negotiations for the extension of the Jewish Agency." The latter part of the statement translated into literal fact means for the service he rendered in getting Marshall to consent to the reasonable demands of the World Zionist Organization which demands he was the only person left to transmit to Marshall. Being a good common sense lawyer he learned after a few conferences with Marshall how to handle him, and he proved to be the only person in the Zionist Organization with whom Marshall has been willing to negotiate.

I felt that Rothenberg well deserved the recognition he was to receive from the members of the Administrative Committee and I therefore sent Weisgal the following telegram: Please convey to Mr. Rothenberg my profoundest admiration for his selfless devotion

to the Zionist cause and my highest esteem for his statesmanship in furtherings its interests."

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Monday, July 22, 1929

This morning's Jewish Daily Bulletin reports the decision of the Ohio court of Appeals as upholding the Orthodox contention in the celebrated Cleveland Jewish Center case. According to that decision the synagogue was a trust formed for Orthodox purposes. Its trustees, therefore, could not without violating the trust change the synagogue ritual from Orthodox to Conservative. To Rabbi Goldman this decision would have been a severe blow, had he not given up his Cleveland position to go to Chicago where he is said to receive a salary of \$18,000 a year. Goldman is no doubt a man of considerable ability. Had he placed the cause of Judaism above careerism he could have helped to bring some order out of the spiritual chaos which has settled down upon Jewish life. But he was too much infected by Talmudism to be straightforward in his attack upon Orthodoxy. Instead of openly avowing that he broke with Orthodoxy he tried to prove that the course he pursued, the changes he had introduced into his synagogue were in accord with traditional Judaism, and that, therefore, he had a right to call himself Orthodox.

I am very happy that the decision of the court made it clear that Conservatism cannot hide under the skirt of Orthodoxy. Perhaps this decision will have the effect of ultimately breaking up that unnatural alliance between reactionism and progressivism which has paralyzed the Rabbinical Assembly and placed it in a position where it can do absolutely nothing of any account.

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Monday, August 5, 1929

On Tuesday, July 16 and on Tuesday, July 23, I went to Arverne to ask Dr. Benderly's advice in reference to the Teachers Institute. I was hoping that I might succeed in persuading him to incorporate into the TI the groups of boys and girls whom he has taken out of the Hebrew High School and whom he is attempting to train in accordance with his own ideas. By selecting the best boys and girls for his groups he is undermining prestige of the Institute. I had hoped that I might get him to conduct this work of his as a department of the Institute. Knowing however how sensitive he is on the subject I didn't even dare broach it to him outright but looked for a favorable opening that might present itself in the course of the conversation with a plea that with the funds now available in the TI there is an excellent opportunity presented to us to bring about a considerable improvement in the Jewish educational ~~xxx~~ situation. The budget granted me for next year is about \$67,000 of which \$47,000 is to go to the TI and the rest to the Israel Friedlaender classes. I told him that he should look upon the TI as though he had charge of it and that he should feel free to make any suggestions he likes and I shall do all in my power to put them into effect after he and I weighed them carefully. He seemed to be careful not to allow the conversation to drift to the subject of the relation of his groups to the TI but kept it confined to the question of the critic teaching and the negotiations with the United Synagogue whereby it is hoped that the TI would find an outlet for its graduates.

Not being in a position to discuss details the first time I went to see him I arranged for another meeting the week following. This time we had Binin with us. The upshot of the discussion the second time was that I should get Adler's permission to transfer about \$5000 from the Friedlaender Classes to the TI budget to be

to the supervision, training and placing of teachers and graduates of the TI and that I should try to get Gamoran to head that work. Only at one point in the discussion did I have occasion to take issue with him. That was when he implied that no one but he has succeeded in developing men qualified to do constructive work in Jewish education. He intimated that through the groups which he was conducting he would succeed to make ~~up~~ ^{men} some of the boys and girls into the kind of personalities that would impress their stamp upon Jewish life. I told him that neither he nor any one else was able to transform the nature and character of young people. The most we have a right to hope for is to discover the right kind of young people. We are merely impressarios as far as training leaders for Jewish education is concerned.

What the outcome of his obduracy will be it is very hard to say. He has a great deal of contempt for the teachers of the High School classes. This year he has them come to camp but two or three times a week instead of having them live at camp as they did last year. He tries to do himself as much of the teaching as he can utilizing whatever text books and methods he likes without consulting the teachers. He works very hard and makes his wife slave with him. He seems to lack the essential qualification for organizing work, that of delegating tasks. He is essentially an artist in the art of education and not an organizer. Visualizing finished results he has all the impatience of its artist to see them embodied at once, and not having faith in the capacity of anybody else to achieve those results, he deems it necessary to tackle the task himself.

I have written to Adler and I spoke to him over long distance phone last Thursday in regard to the transfer of \$300-5000 from the Friedlaender Classes and engaging Gamoran. While he seemed inclined to authorize me to make the necessary arrangements he was not

willing to let me go ahead without further looking into the matter. Since he had to leave for Europe last Friday I shall have to get in touch with him when he comes back.

* * * *

Thursday, August 8, 1929, West End, N.J.

The suspension of Jewish activities during the summer has something ominous about it. It accustoms the Jew to look upon ~~his~~ Judaism as dispensable, so that when those activities are resumed Judaism seems all the more burdensome. Jewish life is vacuous enough the rest of the year, but during the summer it seems to have gone entirely ~~xxx~~ dead. Very few of those who are accustomed to attend services during the other seasons of the year do so during the summer. In any plan of reconstruction considerable thought must be given to this problem. Summer ought to be the time for synagogue conventions, A real Jewish Chatauqua ought to hold its sessions then. Conferences to discuss Jewish problems, analogous to the Williamstown Conference and similar means might at least keep Judaism alive as a topic of conversation.

It had been my fond hope that one of the achievements of the SAJ would be that of showing the way in keeping Jewishness alive during the summer months. So far very little has been done by the members of the SAJ to indicate that they are capable or even willing to intensify their Jewishness even during the winter months. So long as Judaism is thought of as confined to religion not even the first step toward reconstruction can be said to have been taken. In spite of all my pleading not even the leading members of the SAJ can be said to have taken the first step. This was brought home to me when I learned a few weeks ago that they were considering amalgamation with a congregation whose financial liabilities are enormous, whose spiritual assets are nil, all because of the large

auditorium which that congregation happens to possess. My people still labor under the illusion that a well attended service is the sum and substance of Judaism.

Of course I made it clear to the chairman, Jacob Klein, that I thought it was a serious mistake to consider assuming heavy financial burdens for the sake of a spacious auditorium. The very talk of amalgamation at this time would give the SAJ another setback. This put a quietus on amalgamation with the Unity Synagogue of 79 Street.

At the root of the unfortunate misapprehension of Judaism as essentially a religion is the expectation that Judaism will or should give them what they cannot find in the general life about them, the means of controlling the forces of nature is some supernatural manner. Judaism is either magic or it is nothing. These are the alternatives in the popular mind. I meet this dangerous alternative at every turn.

Last week I officiated at the funeral of Frank Schneider. He was a man of exceptional character. What I heard about him is sufficient to class him as saintly. The mere fact that he ~~was~~ not only tolerated but actually revered and supported in high style his father, who is a half-witted and highly pampered old man, is enough to put him in a class all by himself. But he was intensely superstitious. He never summoned up enough courage to face the fact that he was dying of cancer, but always trusted that he would be cured. Such a man is a problem. Ira Kaplan, the physician who is the son-in-law of my brother-in-law, Jacob Rubin, is another such type. In the matter of personal helpfulness he will go the limit, but his entire world outlook and probably his very goodness are based on superstition.

With people of this type no matter what happens they can always find some explanation which permits their superstitious outlook to remain unshaken. But with the majority no sooner do they find experiences contravening their superstitious conception of Judaism than they become bitter and condemn Judaism as worthless. The daughter of one of the SAJ members died in childbirth. Her sister at once told her friends that she was through with religion and Judaism. "What's the good of being a Jew," she said, "if such injustice is perpetrated by God?" Her friend who reported this remark to me said "I wish you were there to have answered her." That's ridiculous. What could I have done? I once tried and came off the worse for the experience. Fire drill is useless during a fire panic.

Last week end I spent at the Central Jewish Institute Camp which is situated near Port Jervis, N.Y. The children who spend part or the whole of their vacation time at this camp come for the most part from Orthodox homes of the lower middle class. The children are accustomed to attendance at Hebrew schools about four or five times a week. The main purpose for which the camp has been established is to utilize the summer weeks for as much of Jewish training as it is possible to crowd into the program of the usual camp activities. The training is of the same character as that given during the rest of the year at the CJI which means that it is effective with children of quick grasp and who come from homes where intensive Jewishness is taken for granted. The fundamental problem of coping with the readjustment of the religious notions of the children is not even touched. There are many boys more than 100 out of the 350 who balk at any attempt to shorten or modify the routine of daily and Sabbath services. They are permitted to hold the traditional type of service in a different building.

Two of my former students are in charge of the camp. Schoolman who is the organizer and director, and Golub who conducts the Jewish educational work. They were both anxious that I meet and discuss with the councillors some of the moot questions pertaining to Judaism. One such meeting took place at Schoolman's bungalow Friday night. Golub started the discussion by putting the following question to me: "What value is there to teaching the children the prayers?" In the answer I developed the following ideas: 1) The function of Jewish education is to inculcate habits of Jewish living. 2) One of the important habits is that of assembling with fellow-Jews for Jewish purposes. 3) The Sabbaths and festivals afford the most natural occasions for such assemblies. 4) The liturgy is the best means we have of getting those assembled to be in rapport with Jewish aspirations.

It became clear to me as I was speaking that another obstacle in the adjustment of Jewish life is designating the liturgy as prayer. This designation creates wrong expectations in the minds of those who take part in services. The element of magic helps, of course, to add to the confusion. It were well, therefore, that the articulate part of the service be designated ritual or liturgy and not prayer. "Prayer" should be limited to those devotions which voice a person's individual needs of the spirit. We have at the present no Jewish prayers, in that sense of the term. This fact ought to be emphasized again and again until the demand for inspiring devotional prayers would prompt those who have the gift of spiritual expression to create a literature of devotion.

Saturday morning I attended the children's services. The service was very dry and formal. I felt I had to say something to the children. Fortunately I thought of an excellent idea. The Sidrah was p. 99, the "aftarah was the second chapter of Jeremiah,

and the Zionist Congress was at the time meeting in Zurich. These three facts formed the background of the proposition that the Jews are a chosen people not in the sense that they are better than any other people, but a more ~~and~~ interesting and more dramatic people by reason of the remarkable ups and downs which it has experienced. Act I Moses dividing the land among the twelve tribes; Act II, Jeremiah prophesying exile; Act III The Zionist Congress deliberating how to reclaim Palestine.

Saturday afternoon I met a group of young people, councillors in training, who wanted me to answer some fundamental questions which had been troubling them.

1. Why be a Jew? Because the Jewish people is as much part of my being as my body is. I have to accept my body with all its limitations and powers. My task as far as concerns the body is acquaint to ~~acquaint~~ myself with the laws of its behavior, thereby learning to control it. So with the fact of Jewish affiliation. By learning to know the nature and possibilities of the Jewish people I shall be able to make of it what I should want to become.

2. The second question dealt with the conception of God. I do not recall how it was formulated. But I remember that in the answer which proved quite satisfying I pointed out that God is to be identified with that aspect of reality which causes it to be reckoned with as a unit the parts of which are interdependent. Active reckoning with that aspect of reality leads to a most satisfactory type of human life.

On Sunday morning I was present at the session of the boys and girls delegated by the rest of the camp to discuss the distribution of the money collected for the Keren Ami. This Keren Ami is a project which I believe was started by Dushkin in Chicago to train the children for active participation in Jewish communal life. I

suggested that they utilize these occasions to acquaint the children with various passages from our literature that have a bearing on the duty of helping the needy.

During my stay in the CJI camp I saw a good deal of Golub and spoke with him at great length about the problem of Jewish education. He tried to impress upon me that I could and should stimulate those who are at present in control of the Jewish educational situation to come to grips with the fundamental problems of content. So far the actual subject matter of History, Religion, Ethics, is in an inchoate state in need of being amassed and organized. After considerable discussion it occurred to me that it might be advisable to organize an Academy of Jewish Education which is to consist of those who might reconstruct the content of Jewish education in accordance with acceptable values of modern Jewish life. The winter vacation might be used for holding the sessions of such an Academy.

I came away from these talks with Golub feeling that I should like to devote myself to Jewish educational work, and that it might even be worthwhile to give up teaching Homiletics at the Seminary. I felt that way a short time ago when a young man by the name of Emanuel applied for admission to the Teachers Institute. His father was a student at the TI during the first years of its existence. He had been then but a short time in America and did not strike me as of much account. When I lectured at Rochester he introduced himself to me and told me that he was principal of one of the Hebrew Schools and he showed me his boys, all good looking chaps, whom he had brought up to be loyal and interested Jews. The oldest of his sons came about two weeks ago to New York and applied for admission to the Teachers Institute. Although he never went to college -- he is now twenty-years old -- he displayed so much intelligence, general knowledge as well as Jewish knowledge and tact that I said to myself

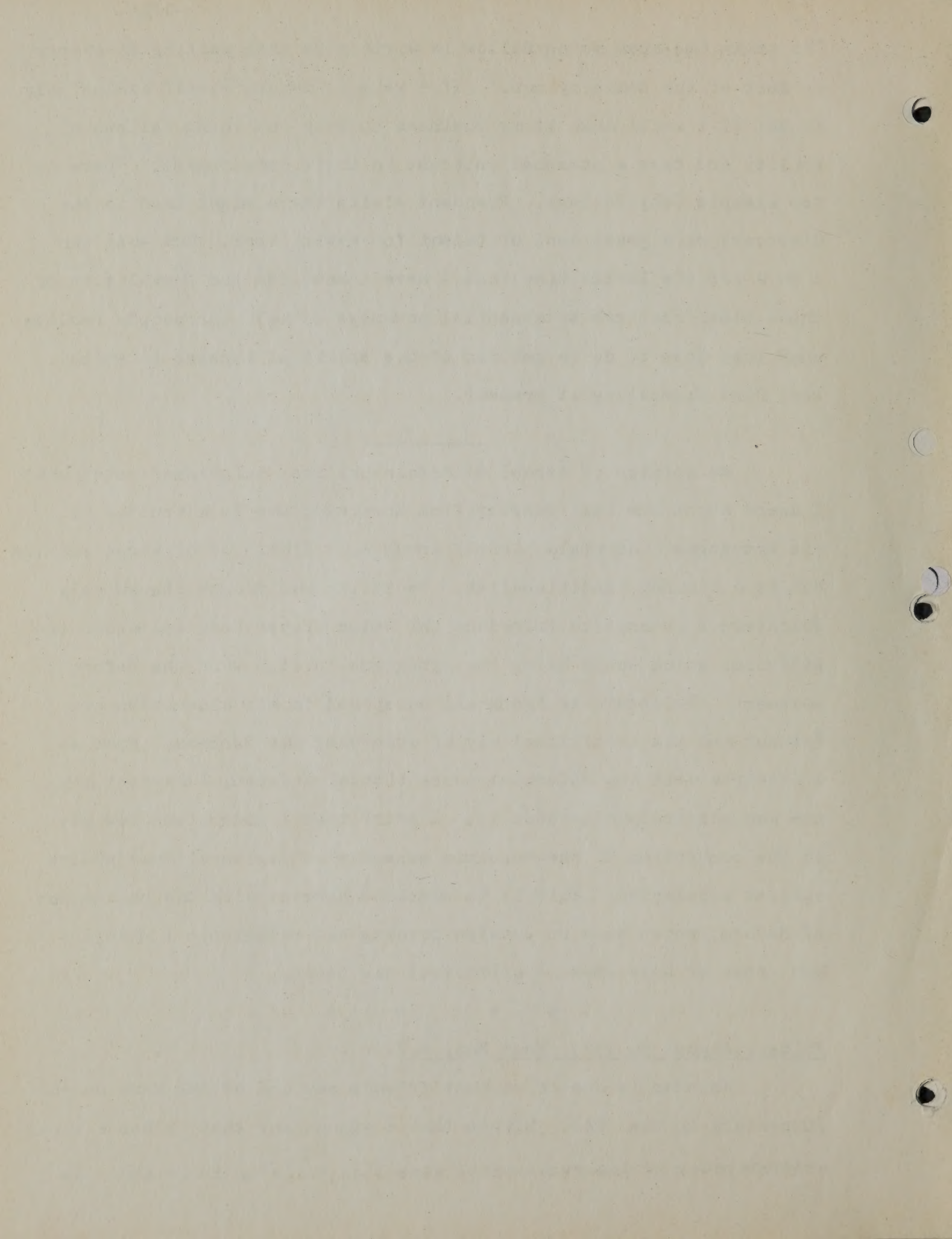
"To train one such young fellow is worth more than wasting my energy on most of the Seminary men." If I were to devote myself exclusively to the TI I would make it my business to seek out young fellows of ability and take a personal interest in their development. There is for example City College. Frequent visits there might lead to the discovery of a great deal of talent for Jewish work. But what can I do when the little time that I have I need for the formulation of those ideas that are so essential nowadays to help our people realize what they have to do to get out of the spiritual impasse in which they find themselves at present.

My opinion of Israel Goldstein has been heightened after what I heard about him last Tuesday from Kornfeld, who is a trustee of his synagogue. Kornfeld himself knows very little of or about Judaism but is a staunch traditionalist. He it was who fought strenuously Goldstein's attempt to introduce the Union Prayer Book and other innovations which would bring the synagogue in line with the Reform movement. Goldstein is frank and outspoken in his opposition to Kashrut and the traditional way of observing the Sabbath. Much as I disagree with the Reformist conception of Judaism, I respect any one who sincerely advocates it. I think that I understand now why at the convention of the Rabbinic Assembly he delivered that attack against secularism. This is in complete harmony with the philosophy of Reform, which sees in Judaism nothing but religion. I wish I had known of this when I criticized his paper.

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Friday, August 9, 1929, West End, N.J.

Wachman is one of my best friends and one of the most ardent supporters in the SAJ. Withal that I cannot say that he has a clear understanding of the fundamental aims I am striving to attain. He



too is nothing but a "Schul-Yid," and with just enough appreciation of general culture to be its mortal enemy. He is the father of the two young women who married Gentiles, one a Catholic and the other a Protestant. I directed the conversion of the Catholic and officiated at the wedding. The Protestant went through the conversion ceremony in perfunctory fashion under the direction of some Reform rabbi in St. Louis. I had occasion in one of the preceding volumes of this Diary to point out wherein Wachman is partly to blame for the aversion that his daughters entertain toward Judaism. Had he shown the least friendship toward them now he might have saved them or their children for Judaism. Instead, he is as embittered against them as he was when he first heard of their intention to marry Gentiles. Whenever he hears that any of his friends' children are in trouble he cries out "Why didn't it happen to my daughters?" When Borgenicht's son-in-law Finkelstein was sent to jail for having swindled money out of poor people Wachman said that he regretted that this punishment did not befall his daughters. Lately when Hauptman lost his daughter as she was giving birth to a baby Wachman again let everybody know that he would have much preferred that one of his own daughters died.

A psycho-analyst would probably trace this sadism of Wachman's to the fact that he has been a widower for many years and expected his daughters to compensate him for the conjugal love that he missed during the last fifteen or twenty years of his life. But this does not alter the fact that Wachman's distorted outlook on life precludes him from being of any assistance to me in my efforts with the Jewish laity. There is hardly a normal wholesome man or woman in the entire group of the three-hundred who constitute the SAJ. They are all victims either of business cares, financial losses, illness, bereavement, ignorance, barbarism or sadism. This is true of almost the entire synagogue population.

